

Gal 119e
MISCELLANEOUS

SKETCHES:

OR,

HINTS FOR ESSAYS.

By ARTHUR BROWNE, Esq.

FELLOW OF TRINITY COLLEGE, DUBLIN.

VOL. II.

LONDON:

PRINTED FOR G. G. AND J. ROBINSON, J. JOHNSON,
AND R. FAULDER.

1798.

MISCELLANEOUS

SKETCHES

UNITS FOR ESSAYS

*Subseciva tempora occurrunt, qua ego perire
non patior.*

Cic.

M. A. R. A. N. A.

VOL. II

WHETHER these letters are genuine or
my own, does not depend upon to which they
was sent to, nor upon any other matter, but
remains a matter of fact. It is true that it is to the
attention of these letters, and not to the
to dedicate these letters to my memory. I am

P R E F I X

TO THE

SECOND VOLUME.

TO THE MEMORY

OF

M A R I A N N E.

WHETHER thou knowest my pleasures or my cares, dear departed spirit, to which thou was once so tremblingly alive, must for ever remain a secret in this life: but it is to me a satisfaction, (since I cannot inscribe them to thee) to dedicate these thoughts to thy memory. Trif-

ling as they are, and probably and perhaps deservedly neglected by the world, to you they would have been interesting, and though never intended for publication, may still be interesting to her whose goodness and whose virtues after the lapse of nine years restored me to domestic comfort; and to that dear resemblance of you in person, in sweetness, and in understanding, the daughter you left to me, who may, when I am no more, peruse with sensibility these little memorials of the manner in which a husband and a father used to amuse his leisure hours.

N O T E,

WHEN I revise these little volumes I am really ashamed of the egotism which prevails through them; it must be accounted for by remembering that they were principally intended for the amusement of my own family where that might be allowable, and perhaps by a habit of being much amused myself with the perusal of Montaigne, &c. &c.

CONTENTS.

CONTENTS.

<i>AMERICA</i>	-	-	-	-	193
<i>A Medley</i>	-	-	-	-	212
<i>Religion</i>	-	-	-	-	245
<i>Strictures on Lord Monboddo</i>	-	-	-	-	257
<i>German Literature</i>	-	-	-	-	300
<i>Persian Grammar</i>	-	-	-	-	307
<i>Guibert</i>	-	-	-	-	321
<i>Detached Hints</i>	-	-	-	-	355
<i>Malheureusement</i>	-	-	-	-	361
<i>False Assiduity</i>	-	-	-	-	366
<i>The Bar</i>	-	-	-	-	372
<i>Reveries</i>	-	-	-	-	381
<i>Poetical Trifles</i>	-	-	-	-	384

APPENDIX.

A Letter to a Young Gentleman

A M E R I C A.

I NEVER have seen Switzerland; but of all the countries which my eyes have beheld in reality, or viewed in description, America, before the revolution, was by far the happiest. She has gained by the change in power, in wealth, in consequence—Whether she has advanced in felicity may perhaps be questioned.

I speak particularly of the New England provinces, with them I was acquainted from the age of five to the age nearly of seventeen, and though the observation of that period of time may excite a smile, I perfectly recollect every external circumstance which could strike the eye or catch the imagination; and I perfectly remember my surprise on arriving in Europe at the ignorant queries put to me on the then state of that country, an ignorance which was fatal to our governors, and which does not seem to me to be quite worn out even at this day.

The state of property in New England tended to happiness, the land was divided in moderate portions, every man held his little lot in fee or perpetuity; there was no landlord, no tenantry, every man owned his own field, every man sat under the shade of his own tree; he paid neither tithe nor rent; the rights of primogeniture were unknown*; a numerous progeny, like that of the ancient patriarchs, was wealth not poverty to him: they cultivated his land, they tilled his ground, and were his labourers as well as his children. The daughters spun, the sons delved, and competence and content were their companions.

The comfort thus extended over the country appeared in every face. Beggars literally there were none. Sometimes, though rarely, an old British maimed soldier, who had remained in the country, solicited charity. Why should there be poverty where the unlimited open for work called incessantly for men, and not men for work?—where food was cheap beyond example†, and nothing dear

* Do not let me be understood as implying that these objects should be sought for in other countries: they originated there spontaneously. But in old and long settled states, the evils of unsettling them much surpass the utility of the objects.

† The average price of provisions before the war was, Beef, 2d per pound; Mutton, do. Fish, 1d a pound; a Turkey 1s; Fowls fattened 7d a piece: Fish was in great abundance, at Rhode-Island certain winds blew up upon the beaches, as Eastons and Sachuists, such quantities of Menhaden as supplied hundreds of inferior families sometimes

dear but clothing, because of that, the natural preference of agriculture to manufacture, in a youthful state and boundless territory obliged the importation.

The face of the country was beautiful beyond description; it was composed of woods of no very great magnitude, perhaps of half a mile or a mile in diameter, interspersed with the most charming lawns. The effect which is produced in a few demesnes of our nobility by so much art, was there universally wrought by nature, with the little aid of man in clearing its too great exuberancies. The whole country was Hagley or Curraghmore; on an enlarged scale, not certainly with the rolled grass and verdant carpet of European dressing, but in its general effect. Perhaps it might be more justly compared to the ruder but delightful lawns of Tinian described by Anson. The vistas through the woods, the breaks of light through the trees, with an orient sun and brightening sky formed a Paradise *. I have seen nothing

in

sometimes for a winter, with no labour but that of picking them up. Salmon abounded in the Merrimack. They had also, (though Turbot was unknown) a great variety of fish unknown to Europe, among these the Black Fish, or Totog, was particularly esteemed. A man possessed of 500l. a year sterling, could and did often live in the most sumptuous manner, and keep almost an open table for strangers, who can bear testimony to their hospitality. Since the war an influx of wealth has made provisions as dear as in Europe.

* Rhode island throughout, and the woods near Providence, particularly

in Europe to be compared, save some of the Forests in France*, perhaps a traveller in Germany might find nearer resemblances.

The towns, though mostly built of wood, covered with shingles of a thousand various colours, were pretty, the villages picturesque†. The wooden spires rose to an equal height with those of stone in England, and were as frequent, and as ornamental. The situation of the larger towns immediately upon the sea, though it exposed them to the attacks of an enemy, added to the beauty of the scene, as the largest ships could come up to the margin of the town, and the trade even then was prodigious‡.

The
cularly answered this character, but alas, I am told the former war did not leave a single timber tree.

* E. G. the Forest of Senlis; in the front of the late Mr. Burke's house at Beaconsfield, at the distance of about half a mile, is a sweep of semicircular thick wood, which gives it much the resemblance of an American scene; Hampshire New Forest, with its blended houses, lawns and woods, presents a good idea of it.

† What could be prettier for instance than the village of Cambridge near Boston? Its colleges; its scattered mansions most of them splendid, the seats of rich West-Indians whose health had induced a change of clime, furrounding a smooth and verdant lawn, and rising up peeping through thick clumps of wood, perhaps exceeded in beauty the prettiest village in England.

‡ Boston was chiefly built of brick; its numerous spires gave it at a distance a much more spacious appearance than the great city of Dublin has. A 74 gun ship I have seen so near the long wharf, that

to

The climate was liable to objections, the excessive cold of the winter and extreme heat of the summer excited complaint in strangers who were there only during those seasons. The former unnatural in that latitude, owed its fortuitous origin to the north west, the continental wind blowing over an immense tract of frozen lakes*: the latter the natural effect of situation, was to be expected in regions nearly in the same parallel with Madrid and Constantinople; but there was a mid-season, consisting of about six weeks or two months in Spring, and as many in Autumn, which exceeded in delight all the creations of poetic fancy†. The sudden melting of the snow, which had cloathed with warmth the earth during the winter, and the vigorous advances of the sun

to use a sailor's phrase, a biscuit could literally be tossed on board. Boston was four times as large as Waterford in Ireland, or Worcester in England. Newport in Rhode Island used to send out annually 400 sail of shipping small and large; the chief trade to the West Indies and the coast of Guinea. Every one knows what immense channels of commerce have opened since, and how soon America launched forth even to China and Nootka Sound.

* As in Italy a similar latitude the cold is owing to the neighbourhood of the Appennines. But though the change in the course of the year was great, there were no such uncomfortable changes in the course of the day as with us. A man could form his party, or determine his cloathing for the day, without fear of mutability.

† The climate of Rhode Island, often called the garden and the Montpellier of America, induced such numbers of wealthy persons from the southward to reside there in summer, that it was ludicrously called the Carolina hospital.

occasioned

occasioned a rapidity of vegetation perfectly astonishing to Europe. The reeking vapour ascended from the ground, like the smoke of a grateful sacrifice to the God of nature. The resident in those regions might most justly say in the spring of the year:

Nunc omnis ager ; nunc omnis parturit arbor.

but he would be puzzled between that season and Autumn in which to pronounce ;

Nunc formosissimus annus.

Even in Summer the heat was perpetually moderated by occasional thunder showers of short duration*, which refreshed the earth and left behind them a chearful verdure and a brilliant sky while now and then a refreshing breeze deliciously qualified the heat, and in winter

* The thunder of America it must be allowed was tremendous, and the rising of the thunder cloud peculiarly awful. In a clear and blue expanse a little black speck was seen in the horizon, which reminded one of the cloud mentioned to the prophet no bigger than a man's hand: It rose against the wind spreading with slow Majesty, and would perhaps take two hours to reach the zenith, the sun shining all the time in full glory; in the rising cloud that zigzag lightening was seen to play, known to an Englishman only as depicted in Italian views by Zuccarelli or Salvator; At length the distant thunder was heard to approach, the whole sky was overcast with heavy darkness, and the tumult of the elements commenced in its full strength. In two hours more every thing was calm and serene, and all the beauty of nature restored, refreshed and invigorated. While I was at Rhode Island two public edifices were struck with lightning; one of them, which seems very singular, on a Christmas day, consequently in very cold weather.

In the Massachusetts ten or twelve persons were frequently killed by it in a summer. Every house and every ship had conductors.

the

the brightness of the sun and purity of the air enlivened the spirits, invited to exercise, and cheered the very foul. I appeal to those Americans whose lot it has been to arrive even in the magnificent purlieus of London in the winter season, whether amidst all its grandeur, its dark and misty air and shifting clouds of obscuring smoke have not overwhelmed their spirits by comparison, nor have they been much relieved by the dull and clouded skies more visible in the country, or prevented from sighing for an American sun.

The consequence of this genial sun was in the proper season the production of the most exquisite fruits, not produced by anxious care upon walls of southern aspect*, but growing with little attention upon standard trees. The American apple, famous even in Europe, exhibited all the varieties of that useful fruit†. The pear and plumb were lofty timber trees. Peaches‡ of the most delicious flavour, superior to those produced upon

* Walls would have been too hot, and only burnt the fruit.

† Cyder was the general drink of New England, to every house was annexed its orchard. The so famous Newtown Pippin however is rather the product of the Jerseys.

‡ A dozen of them for two pence: I have heard a common error propagated, that the American peach was only fit for swine: Nothing can be more false. There was a worthless colourless peach called the hog peach, but those which were given to man, were as fine as in any country under heaven.

our walls were sold for prices ridiculously cheap. Grapes in festoons hung on the branching vine, supported on espaliers in the open air without any wall, and displayed the richest beauty. Cherries in such abundance that the proprietor scarcely noticed or forbade any passenger plucking from the tree to satiety. The Orange, the Citron, and the Anana, were not it is true the produce of the clime; but being brought from the West Indies by a voyage seldom lasting more than a fortnight, retained that freshness, which resembled them to native fruits. The garden surrounded by an open paling avoided that gloom of prisonlike enclosure which necessarily accompanys ours. All this may be true of Lombardy, of Spain and of Turkey, but in those countries slavery and despotism embitter and nauseate the blessings which nature has bestowed. The American felt no damp upon the innocent enjoyments of its favours.

Yet with all this luxuriance it must be acknowledged, that the soil of New England is not famous for fertility, and that those who wish to see vast plains of corn must repair to the Jerseys or Pennsylvania, from whose granaries New England itself was often supplied*; nor was there perpetually that verdure which seldom deserts

* Rhode Island was sometimes threatened by those colonies with famine, for hesitating to enter into non-importation agreements, &c.

the face of England, and has given to Ireland the name of the green Island †.

If we turn our eyes from the beauties of nature to the state of society, nothing could be more comfortable or soothing to the mind fond of the temperate walk of the middling ranks of life, than its modification in America. The prayer of Solomon was literally satisfied in the bulk of the people, *give me neither poverty nor riches*. Nobility was unknown—Primogeniture was not the legal mode of acquiring property by descent—real equality reigned, not the pretended equality of France, where ambition pretends to tell its slaves ye are equal to us, and punishes with death the first who speaks or acts upon the proposition. Yet even there, (without nobility, or orders of gentry) you might see a proof how

† Though in another respect it could not be compared to Ireland, viz. its freedom from noxious animals, yet in New England they were scarce, and their mischief seldom heard of; the toad and the spider were frequent, but with no particular venom; the only snake commonly seen, was so harmless that no one hesitated to repose on the grass on that account, and I have often seen the negroes put them in their bosom without detriment.

In speaking of their climate I must not omit to observe on the uncommon warmth of their wooden houses, though so extremely thin compared to ours of brick and stone. The frames were generally raised in a day, a tradesman was usually assisted in this work by all his neighbours, for whom he made a feast, of which one part was always literally that which Pope makes the prayer of his Epicure, *a whole hog barbecued*.

necessarily some difference of rank, some inequality must and ought to grow up in every society, and how Utopian and ridiculous the contrary idea and attempt is. The inhabitant of the town by more information, better polish and greater intercourse with strangers, insensibly acquired an ascendancy over the farmer of the country; the richer merchants in those towns, together with the clergy, lawyers, physicians and officers of the English army and navy who had occasionally settled there, were considered as the gentry of the country; even being a member of the church of England gave a kind of distinctive fashion. A superior order thus formed by better property and more information existed even to a degree sufficient to excite jealousy in the agricultural system, and to be a gentleman was sufficient in some parts of the country to expose the bearer of that name to mockery and rudeness, a species of inconvenience which a liberal mind pardoned as compensated by the comfort and independance which produced it.

The innocence of the people made them capable of liberty. Never in any Utopia could be there greater freedom from crimes; some petty thefts generally formed the whole catalogue: Murder and robbery were unknown. During nine years at Newport, the capital of the colony of Rhode Island, from 1762 to 1771, (I speak

peak from my own knowledge,) only one person was executed, a notorious thief and house-breaker one Sherman who had been repeatedly tried for the same offence and suffered to escape, until at last lenity would have become a folly; and even when this man was executed, so unusual was capital punishment, that every person seemed to be appalled, the shops were shut, and the whole town wore the appearance of general mourning at the unhappy though merited fate of a fellow creature.

This obedience to the laws was fostered by religion, which flourished with universal vigour. The churches and meeting houses were crowded both at morning and evening service*; no opinion was prohibited consistent with morality, yet certainly there, if any where, in my opinion, the utility of a moderate establishment was proved by its absence, since the multiplicity of sectaries and strange wildness of opinions was disgusting to a reasonable mind, and produced as great a variety though with no such pernicious effect as in the reign of Charles the First; upon the whole, however, there was more genuine religion, morality and piety diffused than in any

* The prohibition of walking on sundays, the punishment of its violation in Captain Montague, with his ludicrous revenge, are facts very well known.

country I have ever seen. Even the mode of speaking and simple manners of Americans at this day declare an innocence banished from their mother country*.

From all the same causes proceeded humanity to their slaves. The condition of the Blacks in America was not worse than that of our household servants, in respect to diet, to clothing, or to lodging, and indeed in all respects, save in their miserable liability to alienation for price. Their comparative freedom appeared in their countenances and manners, which very often were extremely impudent and insolent. I have seen 3 or 400 of them with their African drum beating and colours flying, assembled at a marriage and bearing very much the appearance of a riotous mob, without any prohibition or controul. The cruelties of the West In-

* Whether this innocence of manners extended to the intercourse of the sexes I cannot tell; every one has heard the custom of bundling mentioned. Whether such a custom exists, and whether, strange as it may appear, it may not be unattended with that guilt which would be necessarily annexed to it in Europe, I cannot tell, but I never heard such a custom mentioned while I was in America; I never heard of it till I came to Europe, and am certainly inclined to disbelieve it, or to think it some strange exaggeration. I undoubtedly do believe from what I have heard, that in the country parts, incontinency, provided the parties afterwards married, was considered as more venial and less attended with disgrace than in Europe: Yet is there not something resembling this state of society among the farmers in England.

dies

dies were heard of with abhorrence, and I recollect one gentleman, who maltreated his slave, actually put into *Coventry* by all his neighbours.

Mildness and simplicity indeed were characteristic of the manners of America: You nowhere met the insolent air which so often offends the eye in the streets of London, nor the ferocious look frequently apparent in the streets of Dublin*. This mildness and their little acquaintance with war produced an opinion unhappily too much propagated by military men, of their being an unwarlike race, a mistake unfortunately discovered and fatally acknowledged by General Burgoyne†.

The

* In the one town one would imagine that almost every man you meet wished to affront you—in the other that he supposed he had been affronted by you; Yet in the days of the *Spectator* the latter seems rather to have been the character of London.

† Ireland has strangely flattered itself, and thereby seemed in some measure to confirm the error of Britain, that to her prowess chiefly was owing the liberation of America; but the men who conquered at Saratoga were entirely American farmers and yeomen from the interior parts of the Massachusetts; and those who fought at Bunker's Hill were equally the old unmixed inhabitants of the country, many of them from the Cohasset, Ameskeeg Falls, and other back parts of New Hampshire, a people so little tinctured with European manners, that in their retreat in the evening, I was informed by an eye witness, they wept their expiring friends and relations with whom they had bravely fought in the morning, a symptom of cowardice or imbecility in Europe, but of no undignified feeling with the early Grecian

The state of literature in America was by no means contemptible: Of their schools self-love naturally inclines

cian or modern American. In truth tho' the kingdom of Ireland was respected in America, its sons who went out there at that time were in general disesteem, being for the most part of a very inferior class, and who brought really a stigma on the name in that country. An Irishman and an outcast were almost synonymous, but since the war the alteration has been great, and the name respected as it ought to be; there was before scarcely any principal family with an Irish name, The principal families in New England were naturally the descendants of the first settlers in the reign of Charles the first, who were usually people of good repute, and chiefly from the disaffected counties of Suffolk and Essex. Saltonstall, Winthrop, Coggeshall, Livermore, Ellery, Fitch, Malbone, Vassall, with ten thousand others quite foreign to Ireland were the species of names usual in that country, There were undoubtedly many individuals, gentlemen from Ireland, of great respectability, and to some America was greatly indebted, as to General Montgomery and to General Sullivan. I am interested in supporting that position, since my own ancestor, a clergyman and native of Ireland, settled there about 70 years, after taking his degree in the University of Dublin, and therefore cannot mean any disrespect to Ireland; but on the whole the name was not then in America respected,

Speaking of their military character, I must record one instance of enthusiasm, descriptive of their temper during the American war, told me by a friend who lived near the spot. When the 63d regiment was retreating from Lexington, a farmer who had been seeking the Lord in his chamber, rushed out and fired in the face of the whole regiment; he was instantly blown to pieces. Colonel Grant said to my friend, this is not courage, this is madness. The reply was, It may be madness and madness without method in it, but it will be victory. A better trait of their military character was the behaviour of the Continental army, when disbanded with twelve months arrear of pay undischarged at the end of the war, not the smallest outrage did they commit,

clines the author of this sketch to give a favourable account, having never received any school education elsewhere, yet their teachers were often from Europe, and it was his own fate to be instructed by a German and a Scotchman. Their colleges were to be found, one in every province. The principal in New England was that of Cambridge, consisting of about 180 students, who were lodged in four handsome and extensive brick edifices. The sciences were taught much in the same order as with us, beginning with Logic, ending with ethics, though the books perused were different. One of

mit, nor the smallest murmur did they utter: the widow of General Montgomery, who being on a journey met them by hundreds and by thousands dispersed, testified to me this fact from ocular observation.

The discontents of America are usually dated from the stamp act in 1765, but they really originated in 1763, immediately after the peace, from the interdiction of their trade with the Spanish Main. It was the only trade which brough specie into the country, and hence no money was seen, except paper, saving half johannes, dollars, pistereens; a guinea or English crown seldom seen. The depression of the value of paper money was greater in Rhode-Island than any where else; a paper dollar bearing the nominal value of eight pounds. I myself saw one American fort fire upon the Squirrel a King's ship, in 1764 in the harbour of Newport.

The insulting mode of treating America in the beginning, encreased the flame; when General Dalrymple was desired by the assembly of Massachusetts to take away the cannon pointed upon their house, he turned them round with a ludicrous observation upon this inversion; Yankie was a tune frequently played in reproach, and America afterwards wisely adopted this tune of reproach as its favourite national music.

the

the professors of this college, Dr. Winthrop, was well known in Europe as an Astronomer *.

If curiosity be any criterion of information, that of America was proverbial. It has been sometimes imputed to the want of intercourse; but intercourse before I left America, was easier than in Ireland before 1780. Packet boats and stage coaches were every where established, and the inns, though frequently the innkeeper expected that the traveller should arrive at a stated hour and sit down to dinner with him and his family, were comfortable and convenient.

Travelling reminds me of emigration, and here let me give a word of advice to those who are so passionately fond of emigrating to America. America does not want beggars, nor the idle or feditious man, nor the luxurious nor the voluptuous man,—all these will find it both easier and pleasanter to spend their time in the old countries, as the Yankie used to call them. It calls for han-

* The library of this college was a very handsome room. The library at Rhode Island, though built of wood, was a structure of uncommon beauty; I remember it with admiration, and I could once appeal to the known taste of an old school-fellow *Stuart* the painter who had the same feeling towards it. It was racked of its books by the British army, as was the college of Prince-town in the Jerseys. A college military corps existed at Cambridge before I left it.

dicraft men and artificers. The wages of labour are high, and the demand for hands great; nor has that country any objection to the admission of men of fortune, of improved taste and rational habits controuled by reason; but I have often lamented to see the exportations of idle, vitious, and turbulent men, issuing forth to disturb the peace and innocence of that happy people, as if every idle vagabond thought that noble country was just the proper receptacle for him,

I have omitted to speak of the amusements of America, because pleasure and diversion were not its striking features. In amusements it would, at least formerly, have appeared deficient to a native of Europe. Theatres were infrequent, and in New England unknown and prohibited. Cards were played, but seldom for money. Dancing was a favourite amusement, and horse racing was a sport not unusual; for hunting the ground was not sufficiently cleared, though game abounded and the fowler had abundant subject for his skill. In warm weather parties in the woods and dinners * under their charming shade with dances afterwards in the open air, were favourite amusements. In extreme heat, evening prome-

* The London epicure would not have objected to the first part of the entertainment, Turtle brought in great abundance from the West-Indies, with excellent Madeira.

nades were customary. For about an hour after sun set, the dews were excessive, but from that time forth, the air was cool and pleasant, yet without any danger of catching cold, and the country resounded with songs and serenades.

But though it does not require much time to depict their amusements, I trust I have said enough to prove there were charms in the country, and to shew what it is that makes every former resident in America think of it with affection, with melancholy, and with regret; it does not follow that he should wish to return to it; the death of friends; the total change of inhabitants within a few years; the wonderful alteration made by an intervening revolution; his welfare in the country in which he is; the kindness of that country and his obligations to it and the new ties he has formed in it, may totally eradicate such a wish from his heart*; but he will now and

* This description may appear tedious or trifling, but it is a natural tribute to a country where, as I have said, I spent my earliest and my happiest days.

The ease and freedom of manners, unrestrained by European form in America, is highly captivating. Hence I have seen letters from an American who had spent three years in making the tour of Europe, urging his friend to return, and declaring he had enjoyed more real amusement in six weeks, than in his whole abode in Europe. Hence I have so often heard their emigrants exclaim, *Nos dulcia liquimus arva*. The beauty of their ladies too was of a superior cast, but their bloom was short and transient.

then

then cast back a look to it, as if a distant Paradise, and vainly imagine amidst cares and anxieties where he is, that they do not dwell in every country, and are not the inhabitants of every soil.

MISCELLANEOUS REMARKS,
THOUGHTS AND REFLECTIONS.

VOLTAIRE.

THE wit of Voltaire must delight every mind, even while it detests his principles, and despises his information. His impudent affectation of the latter as to language and scripture has been well exposed in the *Lettres Juives* : we may judge of the mathematical knowledge of the man who pretended to observe upon Newton, by the following position of his, which I once analyzed. He triumphantly in his history of Peter the Great, (speaking of the population of Russia,) exclaims against an English ambassador, who said that to every square *mile* in the Russian dominions, there were only five inhabitants. For, says he there are eight, inasmuch as they contain 1,110,000 square *leagues*, and there are twenty-four millions of inhabitants. Now so far is it from being true, that this would make eight inhabitants to a square mile,

mile it would not make three, and it is most evident to any eye that will take the trouble of considering it, that his calculation proceeds on the supposition, that because three long miles make a league in length, therefore three square miles (instead of nine) make a square league; for if we multiply one million and 110,000 (the number of square leagues in Russia according to him) by three, his calculation will be nearly right; but if you multiply that number by nine, the number of square miles will be nearly ten millions, and the inhabitants being twenty-four millions, there will not be of them two and a half to a square mile, a calculation much smaller instead of larger than Lord Moleworth's; yet Voltaire with the most impudent triumph exclaims, *L'Ambassadeur Anglais est abuse; mais il n'avoit pas sans doute des memoires aussi fideles que ceux dont on a bien voulu me faire part.*

SUPERSTITION.

THE present age flatters itself with the praise of total freedom from credulity and superstition. It forgets that infidelity itself may be credulous and superstitious. It was said of Dr. Halley, that he believed every thing but the Bible. If I am not misinformed, some of the German *illumines*, and the late King of Prussia himself among them, were dupes to the tricks of the Frankfort Jews who pretended to raise the dead. But putting infidels

fidels aside, is the world so totally liberated from its weight; in the lower orders especially in all countries, every one must acknowledge the remains of a plentiful crop. Within my recollection in Ireland, *Canidias* have been discovered muttering charms over an exfodiated corpse, and not long since I was present at the trial of a dairy woman, for putting a dead thumb in milk to encrease the meal. The superstitions of sailors are proverbial. Are the higher orders perfectly free? The superstition of nurses plentifully communicates itself to mothers, and even in our own sex, most men I am apprehensive, if closely observed, would be found to have some seeds of it. The observation of the purchasers in a lottery office for a single day would procure disciples to my opinion; and what are the rantings of gamblers about luck, and their shifting seats and positions to procure it, but instances of the grossest superstition? Have we forgot the disciples of Maineduc and Magnetism? Have we forgot the numerous prophecies delivered during the present war, and the search in old books of the last century for something like prophecies, and did we observe no impression amidst the gloom of the times even upon men who were not fools.

CREDULITY.

I am not much surpris'd to find credulity often the
lot

lot of the greatest men, perhaps more often than of those of an inferior cast. The man who has seen and read much, has seen or read much that is wonderful.—The more he knows, the more he is sensible of his own comparative ignorance, when his knowledge is compared with the vast extent of things. Hence when told any thing not impossible or involving a contradiction by a grave and serious witness he is apt to believe it when a man of less information would disbelieve it, whether true or false, merely because it was wonderful. Hence it is that no men are better subjects than the learned for that species of wit, in some periods called humbug, in others quizzing; but which a pleasant friend of mine better described by a periphrasis. *A quizzer, said he, is a man, who thinks me a damn'd fool, because I do not think him a damn'd liar.*

TRANSLATION.

A L A T E work upon translation has given some excellent rules and observations upon the subject; but no translation can convey the real beauties of the original, and few attempt it. They may rather in general be called imitations, or perhaps originals: the inimitable elegance—the neatness and terseness of expression—the happy simplicity of the ancients are unrivalled among
the

the moderns, and often impossible to be conveyed into translation :

Quo desiderio veteres revocamus amores,

Atque olim amissas flemus amicitias.

Are lines the words composing which (separately taken) are easily translated into English, but who will translate their connected elegance, and pathetic simplicity? Who will catch the *curiosa felicitas* of the poet or historian of Greece or Rome, and transfuse into our language, in the same number of words or at all, the spirit and beauty of such a phrase as, *hic ipso tecum consumerer ævo*, and ten thousand of others. Pope's translation of Homer is justly a national pride; it is a noble effect of genius, and a sublime poem, but it is Pope's not Homer's, and the reader of it, though he shall know thereby the facts related or fictions depicted by Homer, shall know little more of Homer's beauties or character of poetry than of those of Ferdufi. Take the famous and most beautiful simile,

Ὡς δ' ὅτ' ἐν ἑρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην

φαίνεται ἀριπρεπία,——

As when in heaven the stars around the
resplendent moon, shine with superior
excellence.——

What has Pope made of it?

As

As when the moon, refulgent lamp of night,
O'er heaven's clear azure sheds its radiant light.

There is not a single figurative word in the original; no lamp—no shedding of light—nor indeed a single word common to it and the translation, except *moon* and *heaven*. The simplicity is lost, and a turgid dilated simile substituted in its place. From a few instances of this kind sensible women would judge, whether the study of ancient languages is so useless to their sons, as they sometimes imagine: In truth, without an acquaintance with the ancients, true taste for composition, exquisite feeling of elegance of expression and harmony of period, and great energy of style, can scarcely be attained.

SCRIPTURE NARRATION.

THE poetry of the bible is universally admired; the psalms and the prophetic writings have been justly the theme of unbounded praise with the greatest and ablest judges; but I do not recollect to have met much encomium or observation on the style of the historical narrative, which always appeared to me uncommonly beautiful and happy. With wonderful brevity it expresses in a line or two matter sufficient to feed the fine

spun texture of the modern historian's web through many a page: It has all the *imperatoria brevitás* without the stiffness of Tacitus, and by a word or single phrase, not merely *leads* the mind to *conjecture*, but *forces* it to *conceive* all those circumstances, which it does not weakly wait to delineate in enfeebling detail. Thus when Jacob remonstrates with his sons on the extreme imprudence of provoking powerful strangers in a foreign land, their answer is comprized in a single line: *And they said, should he deal with our sister as with a harlot?* Who does not see at one glance all the workings of their minds? the conquest of honor and pride over prudence; the disregard to safety where a sister was concerned. What volumes of declamation would the profane historian have put in their mouths on such an occasion. In like manner, when Joab assassinated Amasa, the perfidious methods which he took to put his rival off his guard may have been various, and their operation long; the majestic brevity of the bible stays not on this detail, but describes the whole in one expressive paragraph, as if the action of a moment. "And Joab said to Amasa, "art thou well, O my brother?—and he said I am well, and he smote him under the fifth rib."

The beauties of the histories of Joseph, and of the rebellion of Absalom, have been too often commented
upon

upon to demand observation, but in the latter there is a trait of politeness that I do not recollect to have seen noticed, which always appeared to me to exceed in courtly elegance any thing of modern refined times. When David asks, *Is the young man Absalom safe?* Cush answers him by this periphrasis, *may all the enemies of my lord the king, and all those that rise to do thee hurt, be as that young man is.* I do not know whether it will strike the mind of others in the same manner, but considering the known situation of the monarch's agitated mind at the time, nothing can appear to me more elegant or more happy than the shape of the answer, and the circumlocution which softened the reply, avoided a rough and direct affirmative, and at the same time artfully reminded him that the death of his *son* was the death of an *enemy*.

In what Greek or Roman author will be found so good a picture of fierce resentful indignation as in the subsequent remonstrance of Joab: *if this young man had lived, and we had all died this day, then it would have pleased thee well.* But I am going too far, the instances are infinite; I will give but one more. When Rome was defeated at the Thrasimene Lake, Livy introduces the Roman magistrate announcing, *Magna inquit pugna victi sumus.* There is much grandeur in the acknowledg-

ment, but little in the expression : but where was ever seen a finer climax or acervation than in the account brought to Eli by the Messenger who informed him of the loss of the battle, in which his sons were killed. *Israel is fled before the Philistines—and there has been a great slaughter among the people,—and thy two sons also Hophni and Phinehas are dead,—and the ark of God is taken.*

And when he made mention of the ark of God, he fell from off the seat, &c. &c.

Nothing can to my feeling be finer or more grand—the growing calamity in every word of the messenger,—the silent endurance of the old man, even when he heard that his sons were slain—his fall when he heard of the final catastrophe,—*But when he made mention of the ark of God,*—am I mistaken, or is not this the true sublime ?

It is foreign to my subject in treating of the beauties of scripture narration, to touch upon the celebrated and exalted beauties of the Psalms, but I cannot refuse to myself amidst these straggling thoughts, the pleasure of comparing one celebrated passage with a similar one in a heathen author, as I do not recollect to have seen the similitude observed. It is in the 55th Psalm ; “ O ! that
“ I had

“ I had wings like a dove—then would I flee away and
 “ be at rest.” Euripides has the same thought, but how
 inferior his expression of it, as appears to me.

Ἡλιβάτοις ὑπὸ κλυθμῶσι γυνοίμαν,
 ἵνα με πῆρεῦσαν ὄρνιν
 Θεὸς ἐν πῆλαις
 Ἀγέλαισιν θείη·
 Ἀρθέην δ' ἐπὶ πόντιον
 Κύμα τᾶς Ἀδριηνᾶς
 Ἀκτῆς, Ἡριδανῆς δ' ὕδαρ· HIPPOLITUS. l. 740.

Homer, and with much more reason Shakespeare, have
 been admired, because no situation in life nor shape of
 character can be pointed out, which has not been de-
 picted by them according to nature, with every correspon-
 dence of conduct and of language to the appropriate cha-
 racter and situation. May not the same be said of the
 Bible, and with much more reason, the idea more just,
 with much more brevity, terseness, and energy of expres-
 sion.

HISTORY A ROMANCE.

When Sully or Clarendon compose history, they speak
 from knowledge, and record facts intimately to them fa-
 miliar;

milar; but what can be more ridiculous than a country curate or a closet philosopher narrating events to him imperfectly unknown, and explaining motives by him wildly conjectured; even positions the most universally received as indisputable in our own time, are by ministers and statesmen often and justly derided as popular errors. All England in 1749 was frantic at the outrage offered to Captain Jenkins, by the Spaniards cutting off his ears. The late Lord B——e assured a friend of mine—that no such thing ever happened. All America held Mr. G. Granville in abhorrence as the author of the stamp act. the late Mr. Burke * assured me, it was a measure odious to him, and which met his total disapprobation. Yet what historian doubts to record these as undisputed facts? What then shall we think of more ancient story? Is it not odd, that scarce a man at the time thinks himself acquainted with the interior of the cabinet of princes; yet after the lapse of a few years, when he is much less likely to know it from the lapse of time and death of witnesses,

* The torrents of anecdote and information which poured from the lips of that great man in private, as of eloquence in public, were the astonishment and delight of his friends. Lolling on a summers evening on his steps at Beaconsfield, or after a winter day in parliament, on his carpet in town, *sicut mos aliquando fuit*, he spoke treatises fit to be published through the world. I do not speak partially, for I consider him as one of the chief obstacles to my having attained a very considerable rank in life.

almost

almost every man thinks himself perfectly acquainted with it, and fully qualified to be an historian.

WISDOM OF THE ENGLISH CONSTITUTION.

FEW persons seem to have a true idea of the wisdom of that English constitution of which they boast so much; at least men in general entertain a very different idea of it from that which I do: They are perpetually scrutinizing the private vices and follies of opposition, and importing all their actions to interest: *Putaverum; Q, importe*. If they are sensible men, they will then for their own interest and in order even to get themselves into place, attack and point out the defects and the faults of administrations, and endeavour to promote the public good. If they reprehend and endeavour to impede the right measures of government, the censure will revert upon themselves, and their own views will be impeded. If they are really virtuous men, so much the better! The English constitution does not object to virtue—it rejoices in it: But its wisdom is, that it can abstract from virtue—it has provided for its absence, and depends more upon the conflicts of parties and the balances of powers to produce its salutary ends. Hence it is that for so many generations the political vessel has worked well, and though in one series
a false

a false patriot may turn into a bad minister, his errors or his perfidy shall be corrected, if not by the virtue, by the interests of the next generation *.

SOLDIER'S LIFE.

THE Soldier's life is always supposed and represented to be a life of gaiety; few opinions are more common or more false; the glare of arms, the pomp of dress, the spirit of music, impose on the young, the frivolous and giddy; but let the decayed captain, or old broken-hearted lieutenant fairly tell, what has been the gaiety of this captivating life to them. Look not to the little temporary parade in towns, but pursue the solitary officer to his seven years quarters at Niagara, or two years sojournment at Fort Augustus, or view even the melancholy life which I have seen led by many a cavalier in remote vil-

* A celebrated leader of opposition in England has been often traduced by his enemies as a man of vitious character. To his honor and moral honesty I never could hear any thing objected, while many of the declaimers against his youthful dissipations were, I firmly believe, deficient in every principle of moral rectitude. I perhaps am too much bigoted in favor of that great man to view him with any eye but that of extreme admiration; but supposing for a moment that the calumnies of his enemies were true, if his advice was such as would have saved his country, the nation which rejected him as a minister seems to me to have acted much as wisely, as the drowning man who should say, I will not accept the able assisting hand of the man who extends it to me, *for I do not like him.*

lages of Ireland, with not a creature to speak to for twelve months but his dog, and such a prospect would soon cure youthful folly of the deception which encompasses the fancy of the adopters of this profession, with nothing but scenes of mirth and vivacity. Perhaps in the course of 30 years in the regular army, not six of them amidst its perpetual rotations, would be spent in agreeable quarters; I have known a youth who went abroad at 16, employ his time from thence to 40, in broiling on the Rock of Gibraltar, in pining on the banks of Lake Erie, and in drinking Sangrè at St. Vincent's, and then return to his own country, almost an old man, after spending a very merry life of it *truly*. Perhaps the deception is useful.—The army is necessary, and how else could it be recruited? One thing however is to be lamented, that in this solitary life, for such it really is, with so much leisure, so little knowledge is acquired. How usefully might time be diverted by the acquisition of languages, the study of fortification and tactics—the practice of drawing; yet in what regiment will be found, perhaps more than two officers who understand any thing even of their own profession. Some excellent plans have been thought of by able men of late, to make commissions the reward of literary merit. I wish they may succeed, and we should no longer have the *least* informed though the *most* gallant army in Europe.

W O N D E R S.

I F travellers are absurd in relating wonders, the world is equally absurd in disbelieving them in the gross. I knew a very worthy gentleman who never was believed, and yet never told a falsehood. He had given himself a habit of relating every thing extraordinary which his observant mind had collected in a long life, and never mentioned any ordinary occurrence. Such is often the fate of travellers. When Mr. Bruce spoke of a Camera Obscura which would hold a large company, it appeared apocryphal till a common shew-man exhibited the very same thing in our streets. When he talked to me of pyramidal mountains inverted, I thought it fabulous till in common descriptions of Auvergne, I found accounts of *Montagne's Escarpées* of a shape not entirely dissimilar, and I own some discoveries of this nature so far altered my opinion, that when he talked to me of carving from live animals, I only suspended my assent without decided disbelief*. The wonderful story of the Upas to be found in the notes to

* Why should the Abyfinians believe that among us men can walk under water by means of the diving bell, or fly in the air by aid of the balloon? Undoubtedly the simplicity of the old travellers, Thevenot, Tavernier, Bernier, and Spon, impress belief more strongly than later ones. I read Bell's Travels with infinite pleasure, because I know that his character was such, that in his vicinity it was almost a proverbial saying, whatever John Bell of Antermoney tells you is true.

the poem of the Botanic Garden, seems only an exaggeration of the qualities of the poison tree well known in some parts of America, or of the Marsh Miasma which Townsend* searched for in Spain, and the fish whose similitude to the human form gave rise to the fable of the mermaid, is common on the coast of Africa†. The unicorn is evidently the rhinoceros, and the griffin a mere picture drawn by terror in describing some tremendous snake. I feel therefore a tendency different from the greater part of the world, and am rather inclined to believe than disbelieve, that is to look for some foundation of truth at least, though perhaps magnified or distorted.

VULGAR ERRORS.

MORE than a century has elapsed since Sir Thomas Browne published his work on vulgar errors. The world proudly thinks there is little occasion for any new work on the subject‡; I believe that very opinion is one of its vulgar errors, and that it is a great desideratum at this day||. If we watched the strange opinions about
cures

* See Townsend's Travels in Spain.

† See Astley's Collection of Voyages.

‡ I observe that a medical gentleman has lately published a treatise on Vulgar Errors in his department, but that is not a general work.

|| I have heard a set of learned men much in doubt on such ordinary questions as whether stags shed their horns annually, whether cross

cures of diseases, and even about the phenomena of nature at this day, we should all probably be of this opinion.

FRENCH NOT SUCH INVENTORS AS SUPPOSED.

THAT in the general ebullition of the French revolution every ingredient of spirit and genius in the compound of the whole nation should rise to the surface is not wonderful; but much as I have heard of their inventions I really think, as far as I can observe, that their busy wits have been more employed in ransacking the works, and borrowing from the invention of ancient times, than in recurring to their own. The Guillotine was little different from the ancient Maiden, the Balloon was hinted by a thousand flying authors and was not so remote from common trains of thinking as the flying chariot, and the Telegraph is pretty plainly described by

breeds cannot be continued, and even whether animals that chew the cud have a double row of teeth. It shews our ignorance if not our errors. The annual change of the armour of shell fish, with their intermediate helpless state, however familiar to the fisherman, was not many years since a discovery to the literati, and philosophy was astonished with the account of the divisible nature of the Polypus without diminution of life, when every peasant in England who had cleaned a ditch knew it well.

an author of their own one hundred years ago *. What have they invented? to attack *en masse*! they might have borrowed that from the Huns; but if a modern invention, surely though the device proved hardness of heart, it was no proof of strength of head.

MANNERS AND CUSTOMS.

DR. HENRY and many others have given us descriptions of the manners of the centuries before the last, but I want a sketch of those of the last and present centuries. It surely would make an amusing work, and the materials are abundant, for the man who has leisure. I would begin with the restoration, and mark the dresses, the fashions, the hours, the reigning taste, the favorite trifles, the places of amusement. For instance when Clarendon tells me that Lord Stafford came down to the house the day he was impeached at three o'clock in the afternoon, and was surprized to hear that the house was sitting so late, it marks amusingly the wonderful change of hours of business; when he mentions that Mr. Hyde met the Earl of Bedford at a place called Piccadilly, which was a fair house for entertainment and gaming, with handsome gravel walks with shade,

* Amontons. The signals at the Maker Tower, Plymouth, for 70 years past were in the nature of a Telegraph.

and where were an upper and lower bowling green, whither very many of the nobility and gentry of the best quality resorted for exercise and conversation, it divertingly shews the increase of Westminster, and the wondrous change of the abodes of pleasure.

In the reign of Charles the Second the numerous productions of the drama, and such playful works as the *Memoirs of the Count De Grammont*, would afford ample materials. From the latter we find that Spring-Garden was the favourite place of resort, for the *man of mode*, that masks and vizards were worn not only in the Park but at the Play, and Sir Fopling Flutter will tell us, that gloves up to the elbows, huge periwigs, long waists and pantaloons were the dress of a gentleman, and that Ombre was his game, and the Refreshment that Canary wine was thought exquisite.

In King Williams reign Hanover Square was the termination of Westminster; St. James's parish is often mentioned as containing the whole fashionable world, and a frolicksome supper at an India house was a most fashionable entertainment*. The hours appear to have been nearer to the present than is usually imagined.

* Journey to London.

Lady Townly visits till eight, and then saunters at Mrs. Idles till court time—after the drawing room takes a short supper, then goes to Lord N's assembly, and is home at three in the morning. Parliament men even then dined sometimes at midnight; Sir Francis Wronghead loses his dinner three days in the week; Quadrille was the fashionable game, Whites, Wills and Toms the great coffee-houses or taverns, and there is an opera as well as a theatre and masquerades, yet amidst all this Aimwell and Sir Harry Wildair take snuff, and in the next reign Sir Plume in the Rape of the Lock is vain of the same filthy fashion, Sir Charles Easy takes away a *Lady's* snuff box, and it is Tattle's present to Miss Prue in Love for Love.

In Queen Anne's reign there is an inundation of foreign entertainments; China and India screens are the rage, Bohea tea is the first in estimation, Claret is mentioned but Florence wine seems to be most highly prized; Spring Garden and Covent Garden are fashionable walks; Locket's, Pontack's and the Rummer the famous taverns; The women wear a light cloak called a Scarf, and patches on the face; the men Steinkirk cravats and Rammillie hats; and here Swift's Journal written to Stella would be an admirable assistance.

I have

I have merely made the little short sketch in hopes of pointing out to some man of leisure how entertaining such a work might be. I have said that I do not write essays, but hints for essays *.

INGRATITUDE.

THE charge of ingratitude so commonly made, I believe, is as often false as true. Besides the possibility that self-love may see the favours it has conferred through an aggravating medium, surely very often too much is expected from the person obliged; if the man who has been a principal instrument in raising another to fortune or to rank, expects that that fortune and that rank shall be sacrificed to his purposes, how has he conferred any favour? He has in that case only made another person the nominal holder of a situation which he himself could not hold, in trust for himself. I speak not of favours conferred from motives of real kindness and affection, or returns of kindness expected by benefactors in distress. No man can doubt the duties which

* How many amusing queries could I propose for such a man, such as when were our military uniform and facings introduced? What was the military garb in Cromwell's time? Was red then the cloathing of the English troops? When did that become a national colour? with a million of others. I have 4 volumes of drawings of dresses for 300 years past, but they do not answer this query.

gratitude must impose on such occasions, or hesitate to pronounce that man a villain who should not most warmly feel and gratefully act on such occasions. But I speak of the effects of interested ambition. When Pollio, who had been reared from insignificance by a real disinterested and affectionate friend, saw that friend by a sudden and unexpected change of fortune in want of assistance, he was ready to sacrifice the last penny to his aid; and he would have been a scoundrel if he had not. But what was the fate of Ernestus? A man in very comfortable circumstances, who wanted nothing, was raised by a nominal and interested friend, a man high in power but distressed in fortune, to a considerable station which that friend would have got for himself if it had been compatible with his other situations. The first favor that friend asked was that Ernestus should become security for him to the amount of his whole property: He did so, and was ruined.

G R A M M A R.

BOYS are taught grammar as parrots are words, without a single idea annexed. It is a miserable consideration, that our schoolmasters never trouble themselves even when they are capable of giving such instructions, to convey to the boy any idea of universal grammar,

H h

or

or of its real nature. The consequence is, when the boy is told there are eight parts of speech, he repeats what he is told from fear of being flogged; but he has just as much meaning annexed to his words, as if you told him that his tongue was divided into eight compartments. Would it not be as easy to say that all words may be reduced to eight classes.

I have no patience when I see the studied obscurity of pedantic grammarians, doubly obscured by the negligence or stupidity of absurd school-masters. I would have the master to explain to the student the meaning of nouns, tenses, moods, and to tell him that if English grammarians had not been pedantic fools, they might as well have called them names, times and manners, and then they might have had some chance of being understood by children. I would tell them that a verb is a word denoting some judgment of the mind or affirmation—that a participle differs from a common adjective only in denoting time, a gerund from a participle in denoting the manner of the action—that supines are verbal substantives, so called, as Vossius says, *quia supinorum hominum instar omnia confusa habent*, and are very useless, as appears from the Greek language where the infinitive mood supplies their place, and that the grammatical confined distinctions of moods is ridiculous,

since

since the manners, qualities and affections of an action are infinite, and those few which they notice are easily understood; that wish and possibility or power are expressed by the optative and potential moods, and the subjunctive marks a signification dependant on, and as it were following or *subjoined* to something. That verbs transitive are so called because the action passes to some subject beyond the agent. That every verb, besides containing an affirmation, denotes some attribute of action or passion, and hence *voices*. That neuter verbs, though so called, are in fact active, though the action does not pass beyond the agent himself. That verbal nouns, which bear so much the appearance of participles, are so called because they govern nouns as the verbs do from which they are derived, and deponent verbs derive their name from depositing or laying aside their passive signification, or rather probably from having laid aside one of their participles passive. With the aid of some few such observations as this, boys would not come to college as they often do, with a set of words and rules learned by rote without a single idea annexed to them, or like a boy who once endeavoured to form some notions of them, fancy that tenses had some relation to tension, that moods were humours, and voices exclamations.

M U S I C.

THERE is an ideal and mechanic in music as well as in painting. Inferior musicians will not distinguish*. I have known of them who possessed the mechanic without an ounce of taste or feeling. Aristus possesses only the ideal, he feels exquisitely the impressions of music, though he knows not the reason, it rouses him to elevation or depresses him to melancholy; it recalls the joys of past days, or enlivens the hopes of the future; it transports him to other worlds, and by a thousand associations harrows up his soul, or with enthusiastic ardor raises it to heaven and to joy. In the midst of his rapture I heard Crowdero whisper that the band was half a note wrong, and the first performer an atom out of tune. Crowdero is a good mechanic, he understands his trade, but fancy or feeling he has none, yet he despised the ignorance of Aristus, and would admire a difficult passage which excited no idea, more than a simple one that was the parent of every sublime sensation: Which of them receives most pleasure †?

MOTIVES.

* But let me do justice to our prime musicians, they possess both in an exquisite degree.

† Nothing marks more strongly the apathy of some musicians than their perfect indifference about the words that accompany music. We have heard all the polite world lately singing infantine words to the finest music. I have no doubt that some of these mechanical folks would as soon hear the finest songs in Handel's Oratorios adapted to the

MOTIVES.

The world imposes upon itself most wonderfully in the motives it assigns for human actions. It loves to simplify; to investigate complexity is troublesome, and the motives of a man are often so complex as not to be clearly seen by himself. On the other hand, perhaps when the world thinks itself most cunning in its guesses, he has no motive whatsoever; whim, caprice, mere love of action is the spring. Pope has well described this. — *Cæsar perhaps might answer he was drunk.* *

RIDICULE.

RIDICULE is never offensive but when it attacks real feelings or defects. Rally a man as much as you

the words *bush a by*. To me sublimity of words adds infinitely to sublimity of music by infinite associations of idea; so in the pathetic; can it be otherwise, where there is any soul?

* Tacitus, says Sterne, outwits both himself and his reader; Tacitus is not singular. I do not know when I was more amused than by the grave Davila endeavouring to assign causes for the Duke of Guise's depression of spirits immediately before his assassination. In tanto il Duca entrato nel consiglio e postosi in una sedia vicina al fuoco si senti un poco de suenomento, o che al hora si sovenisse il pericolo nel quale si ritrovava seperato e diviso da tutti i suoi, o che la natura come bene spesso avienne presage del mal futuro da se medesima al hora si risentisse, o come dissero i suoi malevoli per essere stato la medesima notte con Madama di Mamotier amata grandamenti da lui, &c.

please

please on the want of qualities which he feels he possesses, he never will be offended; touch on his true foible and you warm him instantly. The world seldom finds out this true defect, and therefore malice so often misses its aim. I knew a man, whose legitimacy was disputed, called out to fight a duel with another much older than himself; the adversary endeavoured to provoke him to return his fire, which from the inequality of age he was averse to do; he called him coward and robber, it produced no sensation for he felt that he was neither; he called him bastard, he fired instantly and killed the insulting foe. Hence though Vafer is always rallying his friends they love him, for he never touches the galled part, while the clumsy wit of Niger gives universal offence. But do not let me be understood here to argue that ridicule is the test of truth, no proposition is further from my thoughts, for I know from the days of Socrates to the present that virtue and excellence may be ridiculed, and yet will be virtue and excellence still.

NIGRA MEMNONIS ARMA.

THERE is something in the story of this African prince of mixed truth and fable extremely puzzling; his vocal statue is reported to have had that quality by such strong and numerous evidences, that fabulous

lous as it seems, I am inclined to believe it. I wonder some traveller has not been curious to examine the materials of the statue. Perhaps it might be some trick of a priest contained within: But is it impossible that heat, or air rarefied by the rising of the sun in that calid region, might have some effect on the interior of the Coloffus. Perhaps this is nonsense, but I have been often surprized when walking in my chamber, with a loud sound, exactly resembling a musical string, proceeding from an angle of the roof, in particular states of the internal air, which suggested the idea.

T U R K E Y.

WE are marvelously prejudiced in despising the Turks as we do. We speak of them as the quintessence of folly and ignorance. Their prejudices are great, their politics false, and their aversion to improvement almost unconquerable—but the people cannot be so ignorant who cast cannon and build 80 gun ships, nor so foolish who support themselves as an empire notwithstanding all the superior knowledge of Christian Europe. They do not read printed books, but they have abundance of manuscripts; they do not study French or Latin, but Persian and Arabic are their polite languages. Will you believe that their Divan is ignorant of the affairs or the
interests

interests of Europe? Their existence, if they were such as commonly represented, would be a standing miracle.

R U S S I A.

THE taste of Russia till of late was barbarous*, the manners of her lower orders still savage†, but in grandeur and vastness of idea she towers above modern Europe and alone resembles the ancients; to attempt to assemble all the Tartar nations to pay obeisance to the throne at Cherson; to make the Ægean resound with the thunder of the Baltic—to re-establish the Eastern Empire, and plant the Russian standard at Byzantium, are ideas which soar above modern times. I hope and trust that France and she will not ultimately divide the world between them.

B E R K L E Y.

CANNOT you think, says Berkley, of books in a closet, existing there, without any body's perceiving

* A friend of mine who was in Russia gave me two droll instances of taste. The palace of Czarisko Zelo is blue and gold, like the coat of an ancient beau; and one of the most famous pictures of Peter the Great drawn under his own direction, represents him with a lady on his lap, a pot of porter in his hand, and a trumpeter behind his chair, sounding his fame.

† When the Russian fleet was lately at Edinburgh the sailors used to take the oil out of lamps to eat with their vegetables.

them

them? Yes; but you forget all the time, says he, that they are existing in your own mind, for you are thinking of them; it is impossible to *conceive* them existing out of the *mind*, for that is to *think* of them without their being *thought* of, which is nonsense. Now is not this a sophism? does it follow because I cannot think of them, and not think of them at the same time, that therefore they cannot exist when not thought of? I find no difficulty in conceiving that they will exist half an hour hence, when I shall not be thinking about them, as well as now, when I am thinking of them. The argument is, that because when I am thinking of their future existence I am thinking of them, therefore their future existence depends on my thoughts, or those of some other man. I can form a conception of the books existing when I am not thinking of them; at the time I form that conception I must be thinking of them: but how, in the name of goodness, does that shew that I cannot form the conception? They are existing in my mind at the time I form the conception; granted, but how does that prevent me from conceiving that they may exist out of it and out of every man's? *

* I propose this query modestly; I was always taught to reverence Bishop Berkley, as all the world does: of this great man, had I been older when in America, I could have collected many anecdotes; while in that country he resided much in the house of my grandfather,

LEGAL EVIDENCE.

THE rules of legal evidence are founded in reason, yet they bear a strong dissimilarity from the rules which reason would dictate in common life. That a man should not be an evidence in his own cause, and that his witnesses should not be *directly* examined as to their belief, though at first sight they appear objections not to competency but to credit, may be right as opposed to the partiality of the party and the wild impassioned surmises of his friends, yet in common life who that wished to investigate truth would not go to the principal man concerned, to hear his story, though he would take it certainly *cum grano salis*? And who would not ask the witnesses he appealed to, what was their *opinion* on the subject? The rules of legal evidence then are much more limited and confined than those of general evidence, and by no means applicable to the common events of life.

whose wife and sister are mentioned in his letters; he afterwards lived in Rhode-Island, at a place called White-Hall, (given by him afterwards to Yale College, Connecticut,) where I have often been, and have visited many scenes evidently pointed out in the beginning of some of his dialogues, particularly about certain romantic hills where he used to wander, called the hanging rocks. His study was in my time turned into a place of public entertainment; he used to preach at Newport, and some of his sermons there lived in tradition.

On

On the doctrine of legal evidence many and various treatises have been written; on evidence in general scarce one; certainly one is wanting. Mr. Locke says a copy of a copy is not evidence, because further removed from the original; surely that is not the main reason, it is because there is a chasm in the proof, for so it does not appear that the first was a *true* copy.

W H I G S.

WHY have the whigs been called four and virulent? The character of those which I have known and acknowledge as the heads of the true Whigs is the very reverse. The condescending and affable manner which still preserves dignity—that courtesy which makes every person easy in their company, without affording the least temptation to encroach upon their real rank: That sense of real importance and long usage with high station which prevents the truly great from thinking of assuming exterior consequence: that regard to decorum and to situation which marks the truly noble, are not these peculiarly their characteristick? How different was the Irish court when honored by the presence of one of their greatest ornaments*, from what it had usually been; and if it continues still to be marked by its

* Lord F——— m.

courtesy, is it not that his successors have naturally some strong traits of whiggism? I do declare, as far as my experience goes, the true Whigs are as much distinguished from their opponents by civility and courtesy as by political principle.

MISANTHROPE

I DO not blame thee for momentary detestation of mankind; the most pure, the most innocent mind, surrounded by cunning, by fraud, by malice, by unprovoked enmity and busy envy, will be the most apt to fall into this error, to conceive itself existing among a troop of fiends, to wish to depart from this world, and imagine itself company for angels: but recollect yourself a moment;—remember you are a man;—look into your own soul,—do you find generosity and benevolence and candour existing there? Believe me then you are not singular; what monstrous vanity is it that makes you imagine that you alone are possessed of these qualities? your own mind proves to you they can exist—will you ever believe in your sober senses that they exist only in you? There are degrees of virtue, perhaps you are one of the best, perhaps not, but depend upon it there is scarce any where a *monstrum nulla virtute redemptum*. Mr. Burke said well to a man who condemned the whole human species, *though all stand accused, one only appears convicted*.

RELIGION.

RELIGION.

*Adolescentiam alit—senectutem oblectat, secundas res
ornat; adversis solatium et refugium præbet—Pere-
grinatur nobiscum, &c. &c.*

BALM of hurt minds—sole comfort of the oppressed;
thou grand resource of misery, companion of solitude,
and source of chearful confidence, with what infinitely
more justice may the eulogium of the heathen philoso-
pher be applied to thee.

What can be said of thee, it will be asked, that has
not been said a thousand and a thousand times? Be
it so, in these evil days let it be said again, let every
believer join in thy praise and extol thy name against
the host of infidelity. Author of my being, to whom
I owe such infinite blessings, shall I ungratefully lose
any opportunity of praising thee, or publish thoughts
in which thy name should seem to have no place.
Perhaps in this age the mite of any man, however
insignificant,

insignificant, may be useful in shewing that he gloried in being a believer in Thee and in Christianity—at least he enters his protest against Thy opposers, and does his duty in proclaiming his allegiance.

Shame, false shame is the cause, why youth is so often perverted from religion; let their elders teach them by their example not to be ashamed of their Saviour, and not by that damnable custom so usual of laughing at every sober and religious boy, work upon his vanity to be the instrument of his destruction. From vanity thus foolishly piqued proceeds infidelity—from vanity proceeds the insensible gradation of crimes—from vanity worthlessness and dissipation, and insignificance in this world.

Could we imagine a world in which religion universally prevailed, and christianity was universally practiced; what health, what happiness, what peace would reign in such a scene! Wars must cease—disease would be almost unknown, for temperance and tranquility of mind would banish most of those maladies which afflict mankind. Extreme old age sinking in gradual decay without pain, without sorrow, would be the termination of the life of man. The spirits of youth without alloy; the enjoyments of manhood without
care;

care; the approach of death beheld without terror or anxiety. When we turn back from such a vision to what the world really is, does it not seem almost the abode of dæmons? It might be a paradise still. Nature and Providence inflict comparatively few evils; we ourselves are the cause of our own misery.

But hast thou who makest the observation done a thousandth part of what you might to alleviate that misery, or to increase the common happiness. Alas! when I look back on my past life how many things do I condemn, how many do I lament? what would I not give to begin my career again! What follies, to say no worse, should I avoid! Such is the lot of man; he sees every error when it is too late; even in a worldly view to how much more consequence and wealth should I probably have arrived; yet I have not been worse than my neighbours, and have very little to accuse myself of what the world would call criminal.

Such is the error of the rich, and of all persons in the better stations of life; what crimes say those who are called virtuous among them, do we commit? we have not murdered or committed adultery, true! But what omissions have you to answer for—what carelessness

ness about religion—what evil examples—what vanity—what luxury—what extravagance—what envyings—what calumnies—what total absorption by worldly cares and pleasures—the food of how many families have you consumed in a single cover—the peace of how many houses have you injured by your ambition? It is true you are charitable and it is the boasted pride of the age, but after all, how small a proportion doth your charity bear to your idle expences! I am not accusing mankind more than I am myself.

Surely in point of example and exertion to reward virtue and punish evil, the higher orders are also blameable. Were I endued with sufficient power I would undertake in a few months to do more to oppose vice by mere negation of preferment, than all the positive laws in the world could effect. Were it known that no man had any chance of rising at court, or in his profession, even though that profession were the army, who had fought a duel or committed adultery, it would have more effect in lessening the number of those offences than a thousand laws. It is in vain for the state to talk of virtue * while the vicious are rewarded.

Let

* Even in their mode of spending Sunday, what an example do our gentry set, and how are their children regulated? I am neither a Methodist

Let me return to speak again of infidelity; * what madness is it that makes men fond of this delusion! To lose a father to whom we could apply in every necessity; to lose a comforter, to whom we might look in every affliction; to banish the idea of an all-kind protector, with whom, when all the world use us unkindly, we

a Methodist nor a Presbyterian, yet I remember with respect a Sunday evening in America. The children were not restrained from walking or exercise, but the evening always concluded with saying the catechism and reading the Bible; their elders were contented to refrain from visiting that evening, and to amuse themselves by reading and rational conversation.

* For me with inferior powers to add arguments against infidelity, to the powerful host adduced by men of the first talents and most resplendent abilities †, would be to enfeeble the cause I wish to strengthen, yet I cannot refuse to mention two which I have not observed to be dwelt upon, if at all put forward, and which yet always weighed considerably with my mind; the one for the truth of Christianity in general; the other of one of its great doctrines, that of the immortality of the soul; different arguments will strike different men with various degrees of force.

The first may be put in the form of a query: What can be the reason, if our Saviour be supposed a mere man, that he alone since the beginning of the world has invented and delivered a pure and perfect system of morals. The system of Mahomet is replete with vice and immorality; in those of Socrates, of Confucius, of whom you will beside, are immixed a thousand absurdities, a thousand abominations; Christianity alone is clear from such. In what calculation of chances can be found the smallest probability that one man only of so many myriads, in so many ages, should form a blameless, a spotless system? It seems to me beyond all chances, and would even by itself convince me of our Saviour's divine origin.

† I mean not only the clergy, but such men as Newton, Locke, &c. &c.

* K k

can

can returning into our chamber hold divine converse; to extirpate from the mind the idea of a God, to whom when surrounded by powerful and cunning enemies, we can fly for succour, and feel reviving courage and confidence, are these triumphs? is this happiness?

But why do I talk of infidels! they are few, very few in number; the greater part who call themselves so, are errant coxcombs who have not an idea upon the subject. I should have some certain kind of respect for an infidel who had made himself so (if such a thing be possible,) by reading, by reasoning and reflection, with-

The argument I allude to for the immortality of the soul is derived from our unconquerable desire of immortality. I know it is an argument derided by such men as Voltaire, D'Alembert, &c. &c. For, say they, suppose you had a vast desire to be a king or an emperor, is that any reason why you should be so? No! But here is the difference: Such ridiculous and irrational or extravagant wishes as they instance, if they arise at all, are easily subdued and the mind easily diverted from them, but the desire of prolonging existence is invincible. A man may wish to get away from this world and out of this life, but I defy him to wish to get out of existence; he may try, but it is impossible. I argue then thus: In every other instance where the deity has implanted a natural desire that cannot be eradicated, he has given a power of satisfying it. It would be inconsistent with his goodness to tantalize by irresistible desires without possibility of their satisfaction; it would be to laugh at his creatures, and is incompatible with his wisdom; it must be so then with this desire, and as surely as I believe in the existence and attributes of God, so surely I think must I believe in the immortality of the soul.

out

out having any previous bias or partiality one way or the other; but the greater part of nominal infidels are the most ignorant of mankind on the subject of religion, and of the controversies respecting Christianity: I would beg leave to tell them, that before they give such a decided judgment on the subject they should read much and deeply, and weigh many subtle arguments which require genius to understand as well as to form: I would beg leave to tell them that a man is no more an infidel by calling himself so, than he is a christian by calling himself so, or would be a mathematician by giving himself that denomination.

Infidelity is always complaining of intolerance, nothing is so intolerant as infidelity. If I were even in error in believing I would say with Cicero: *Si hic sit error, libenter erro, nec hunc jucundissimum errorem mihi abripi velim.* The infidel will never suffer the christian to rest, he is always attacking his opinions, and endeavouring to get him over to his own. * Why cannot he let him enjoy † his

* Thus France, with extreme inconsistency, will not let children be educated in the christian religion, or in any manner not directed by the state, let the parents wish be what it may, while she is clamouring about liberty of conscience and universal freedom of opinion.

† Let me here be allowed to repeat an observation, which has been already made by a learned prelate of the English church still living,

his prejudices if they are such, and be content with his own false illuminations? What injury does he derive from another's being happy?

It is no small triumph to religion that the intolerance of infidel France has been forced to yield again to its sway in some degree, and to bear with sabbaths and places of worship; even in point of policy the cunning of France in decrying religion was foolishness, it disgusted all good men in the outset, as her abuse of the name of liberty did all lovers of real and rational freedom; nor is it unamusing to observe how infidels are driven insensibly into confessions of its utility; thus Mr. Gibbon

and which strongly accords with my own conviction; it is, that altho the busy temper of infidels above alluded to requires strong counter exertions, yet that too constant and injudicious attempts to guard young minds against them often do mischief, by filling them at an early period with objections and difficulties which they would never have thought of, opposed by answers which they are not able to digest, and will never remember;—I verily believe that infidelity has often been occasioned thereby. Men in their closets form strange notions: I have often heard the Temple spoken of as the nest of infidelity; one would expect to find there a set of sceptic philosophers gravely disputing about religion. During two years residence there, though I saw much carelessness about sacred things, I saw little infidelity; and so far from its being a constant topic, I never heard two conversations on the subject of religion during my stay; the courts, or the theatre, or Ranelagh engrossed their attention; law and politics, or pleasure and dissipation were the topics; but I am glad to add that I never heard but one man there seriously avow disbelief or contempt for religion.

in

in his own memoirs says, I almost excuse Mr. Burke's reverence for church establishments, and speaking of France acknowledges the danger of exposing an old superstition (as he calls it) to the contempt of the blind and fanatic multitude; thus the tyrant Robespierre found it even his policy to take part with the religionists and to inveigh against the atheism of Danton and Herbert, and thus before them my Lord Shaftsbury found himself compelled to acknowledge that virtue could not be perfect without religion, and that if atheism did not extinguish the moral sense, it had a vehement tendency thereto.

To thy utility, (O best of gifts! Revelation and Christianity) are triumphantly objected the crimes perpetrated since thy origin, the wickedness committed under thy name, the immorality of many of thy professors and of some of thy teachers; but what hast thou to do with this? Thy essence remains immutable. If a man is robbed under the name of virtue, does it alter its sublime nature? If a man calls himself a Christian, to cover the crime of murder, does Christianity authorise this direct violation of its precepts—is it answerable for his assuming an name to which he has no right, or does it not detest and abhor this addition of hypocrisy to villainy? No, if all the men who *called* themselves Christians

were

were perpetrators of the greatest crimes, if all its preachers contradicted their own doctrines in practice, (and surely in general they are decorous pious and moral,) it would not alter its nature; the reproach would be to them, not to thee, thou first of blessings! The world might grow old in crimes and blood; but thou still would flourish in immortal youth.

Sacred name of Religion how have I known thee abused! attacked and supported by the worst of men for the worst of purposes. When the infidels of France with gigantic impiety assaulted heaven, I rejoiced to see our governors at home with true and sincere impressions of thy dignity, guided by the great and illustrious and uniform example of the throne, strive to recall the minds of men to seriousness, to piety, and to God; but how many men did I see verbally join in their meritorious endeavours not with the same feelings, who had always scoffed at religion till worldly power and profit were attacked; who scarce knew what the inside of a church was made of, till they thought its roof a cover for their interests; and who with mouths full of infidelity and irreligious debauchery from their childhood, became the sudden and bitter inveighers against impiety and vice.*

Father

* It has been really amusing to see some grey-headed gentlemen unable to find the proper place in the liturgy, and seeming to think it as easy

Father of all, for without thy assistance I can have no confidence in myself, grant that whatever be the lot of my distracted country, it may not be my miserable fate to make an affected boast of thy religion for interested purposes, nor on the other hand shamefully to deny thy name in the hour of danger or day of adversity.

easy to change sides in the court of heaven as in the court of Parliament. I love my king and adore my god; nor have I without indignation heard sincere loyalty and piety impeached by some, who if they thought their interest lay that way, would fight for France or for Satan.

M E M O R A N D U M.

THE following strictures first appeared in the Irish Academical transactions; they are here reprinted partly with the object mentioned in the preface, of collecting detached pieces, partly because since their first publication the author was honoured by letters from Lord Monboddo and some other persons of character in the literary world, which has occasioned some additional notes, distinguished by being printed in Italics,

In the observations of Lord Monboddo the author found much learning, much politeness, some strong censure; but as the censure was nominally at least directed against Dr. Clarke, under the shield of that great name he was able to bear it with humility; one part of it was extremely novel, it was that Homer used to make verbs for his own use, and that Dr. Clarke was extremely ignorant in supposing *Βεβηκε* a Preterpluperfect, when it was in reality the Imperfect of an homeric verb *Βεβηκω*; where Lord Monboddo found this Homeric word I am utterly at a loss to conceive.

BRIEF

BRIEF STRICTURES
ON
CERTAIN OBSERVATIONS
OF
LORD MONBODDO
RESPECTING THE GREEK TENSES.

PREFATORY REMARKS.

1. **I**N philological disquisitions nothing is more difficult than to express our meaning so precisely as to avoid all danger of being mistaken. It becomes necessary, therefore, to premise and specify the sense which, in the following essay, is annexed to certain terms often vaguely used.

2. Aorists, or indefinites, are sometimes so called because they are used for many tenses indifferently, pasts, presents, and futures. Sometimes, because they do not mark any precise point of time when an action happened, but only express that it did happen. Some-

K k

times,

times, because the verb when used in these tenses doth not *express* whether the action signified be-perfected or imperfect. In this last sense only is the word applied in the following treatise, as by definite is meant the tense in which the verb expresses the perfection of the action. The reason of adopting these definitions will appear in the sequel.

3. It will be observed that I say, "do not *express* "perfection or imperfection," for it may be implied and yet the tense be indefinite. Thus Mr. Harris, in his *Hermes*, truly calls *I wrote*, and *I write*, indefinites; although the man who wrote has written, that is, the action is perfected; and the man who writes is writing, that is, the action is imperfect: but the perfection and imperfection, though it may be implied, not being expressed, not being brought into view (to do which the auxiliary verb is necessary), nor intended to be so, such tenses are properly called indefinites. They may be called, if we please, verbal indefinites; but it is of these we speak; and if they be not indefinites, there can be no other in the sense which, as it has been observed, is applied to the word in this treatise, and I think in common use, and by most philological writers.

4. To illustrate this definition still further by example.

When

When Dr. Louth says, that *I do*, and *I did*, often express the present imperfect and preterimperfect, I must beg leave, with great deference, to differ from him. They are indefinite. “He loves not plays, as thou dost, Anthony,” does not directly bring under our consideration or view Anthony’s continuing, or not continuing to love plays (though it may by implication), but merely his love for them, the affection merely, without calling our attention to its perfection or imperfection. *I do love*, *thou dost love*, are exactly synonymous to *I love*, *thou lovest**.

5. It must also be premised that in the two last senses, (of the three mentioned in the second section), the word indefinite will sometimes have directly contrary effects; if it marks not the perfection or imperfection of the action, it will oftentimes refer to a precise point of time, and the converse. When I say, *I wrote a letter*, I must have been speaking of some particular time when I did so; but when I say, *I have written to him often*†, I only express

* Suppose the question, *do you ride the same horse you used to do?* and observe how very different the meaning of the answer, *I do ride him*, is from that of the answer, *I am riding him*.

† Note, *I wrote to him often*, is not intelligible without referring to some precise point of time, e. g. *when I was in France*. Why then does Dr. Beattie, in his late excellent work, (the Elements of Moral Science) say, *I wrote*, is indefinite, because it refers to no particular part of

express that I have written at some times antecedent to the present, but *at what time* does not appear. Thus the tenses usually called definites frequently refer to the past time indefinitely. The author therefore of the article Aorist in the Encyclopedie should not have laughed so unmercifully at Mr. Demandre for giving the name of *definites* to tenses which marked the past time *indefinitely*; "an odd reason" says the article, "and Mr. Demandre should have understood himself before he began to write." Mr. Demandre's ideas were probably clearer than the critic's; but he leaves room for the criticism, by referring the word definite to time. If he had, with me, intended the word to mark the perfec-

past time? No, it is indefinite because the verb in that tense does not define whether the action be completed or imperfect. And why does he say, *I have written*, is definite, in respect of time? for it refers to no particular time at which the event happened. Put this further Example. A. says to B. "I wish you would write to that man." B. answers, "I have written to him." The sense is complete. The expression is not supposed to refer to any particular time, and does not necessarily elicit any further query. But if B. answers, *I wrote to him*, he is of course supposed to have in his mind a reference to some particular time, and it naturally calls upon A. to ask *when*. Is it not clear then that, *I wrote*, refers to some particular time, and cannot have been called *indefinite*, as Dr. Beattie supposes it is, from its not doing so? Take another example. "I have gone to plays," does not relate to any particular period. "I went to plays," must mean at some precise time, e. g. *last winter*, or *when I was in France*. The author of the article *Tems*, in the Encyclopedie, had some ideas of this kind, when he insists that the *préterit absolu* of the French has all the characters of an indefinite.

tion or completion of action, the seeming contradiction would have vanished.

6. To illustrate this still further, *I write*, in one way of using the word, may be a definite, to wit, "I am a writer or author;" this is definite, for it expresses imperfection, to wit, "that I continue to be so;" but it immediately ceases to refer to any precise point of time, though it does to the present epocha in general. On the other hand, *I write*, the indefinite, meaning the mechanical act of writing, applies to this present individual moment, without expressing extended time.

7. So in other examples given by Dr. Beattie, of what he calls present indefinites, (and what I would call present definites). "God is good," "two and two are four." These propositions must ever continue to be true. The time of the existence of these truths never can be perfectly past; therefore they do not refer to any particular time or part of time.

8. In the meaning which I have assigned to indefinites Mr. Harris agrees with me, though in a different mode of expression. By an indefinite tense he means a non-extended time. Now the verb, expressing the action, when used in its extended time or tense, expresses the

the perfection or imperfection of that action. When used in a non-extended time or tense, it expresses neither. I distinguish the tenses by this attribute or consequence: He by their intrinsic nature: It comes to the same thing. But we both differ from Dr. Beattie, who means by *indefinites*, tenses which do not refer to any particular time; by *definites* those which do. Consequently he calls, *I write*, a definite, whereas Mr. Harris calls it, with me, an indefinite. For the same reason, according to his system, I think he ought to have called *I wrote*, a definite, at least in many instances; because very often, to be intelligible, it must refer to a particular time, as appears from the preceding note. *I have written to him*, is intelligible, without referring to any precise past time, because all it means to express is, *before the present time*, but *I wrote* is not intelligible unless so referred: And therefore I cannot agree to his application of the word, which refers it to a particular part of time, because, as it appears to me, it would sometimes make the tenses usually called aorists, to be called definites. For example, in the Greek language, the second aorist generally refers to a particular time, and therefore, in propriety of speech, should change its name, and be called a definite: And besides, the same tenses might be definite or indefinite, according to the words or sentences that followed them;

all

all which though it would make no material difference in mental reasoning, would occasion confusion, by deviating from the common use of words.

9. From the preceding remarks it will by this time appear, why I have adopted the definitions of the words definite and indefinite, which are last mentioned in the second section; and why those names are by me referred to time through the medium of action, rather than to time immediately: because the latter method makes the same tenses definite or indefinite, according to accident; the former keeps them invariably distinct. The latter, if consistently followed, must occasion deviation from common use in naming the tenses: The former will produce a conformity to it. It will, however, appear hereafter, that the application of the word to time immediately, does not affect the following theory*.

10. If it be objected that many verbs do not express *action*, let the word *event* be substituted in the following pages, as it may without affecting the argument; e. g. perfect, or imperfect event, and the objection is answered.

* Vide note at the end of this essay.

BRIEF STRICTURES

ON

LORD MONBODDO'S

THEORY OF TENSES,

&c.

THE three great objects in the acquisition of languages are the knowledge of grammar, of words and their signification, and of idiom or phrase. Without accurate grammatical knowledge the two last will form a very imperfect linguist; and in the province of grammar the doctrine of tenses or times is evidently one of the most important. For how is the meaning of the author or speaker to be distinctly and definitely known, without knowing precisely the time of which he speaks, and to which the action is referred? Such enquiries, therefore, though less respected than formerly, perhaps because rendered less necessary by the immense labours of the two last centuries, have a certain utility, and have within the present age obtained the attention, and employed

employed the industry of three celebrated philosophers, and most ingenious investigators of universal grammar, Dr. Clark, Mr. Harris, and Lord Monboddó. Mr. Harris has given us the most philosophic and universal division of time, from whence he argues that there are in nature twelve tenses or times.

Three Indefinites

Past.	Present	Future.
I wrote.	I write.	I shall write.

Three past Definites.

Inceptive.	Imperfect.	Perfect.
I was beginning to write.	I was writing.	I had written.

Three present Definites.

Inceptive.	Imperfect.	Perfect.
I am going to write.	I am writing.	I have written.

Three future Definites.

Inceptive.	Imperfect.	Perfect.
I shall be beginning or going to write.	I shall be writing.	I shall have written.

This philosophic division, as Lord Monboddó truly observes, has never taken place in any language with which we are acquainted; but it seems universally acknowledged that the Greek in this, as well as in many other respects, may challenge a preference to most if

not all languages that have ever been formed *. In the Greek active and middle voices there are eight tenses, and in the passive nine, which, if you strike off Mr. Harris's inceptive tenses, whose utility I do not well see †, comes very near to his philosophic number, nor do they much differ from his universal tenses in signification. This merit, however, of the Greek language, Lord Monboddo has endeavoured, though without avowing such intention, to depreciate, by boldly striking off two of these tenses, and by roundly asserting, and calling to his aid, the assertions of some ancient grammarians, that the second future and the second aorist ‡ mean nothing

* *In this delightful language, not only the richest and most abundant variety was afforded, but as seems to me, the most singular accuracy was attainable, by the multiplicity of tenses in marking time, by the dual number and middle voice in describing action, and by the accents which in pronunciation cured the equivouques of writings.*

† Take Mr. Harris's example. "I do not well see how they can be called tenses of the verb *to write*: they are tenses of the verb *to go*, or *to begin*, joined with the infinitive *to write*. I do not clearly apprehend how one compound tense can be made out of two verbs, unless one of them be a mere auxiliary. *Scripturus ero* may be a tense; but will it be said that *ᾠσεῖν γὰρ ἰμελλεν*, Lib. 2d, Iliad, line 39, is a tense of any verb? If it be, of what verb? It may be a tense of philosophic grammar, but not of the grammar of any particular language."

‡ *These tenses, says Dr. Beattie, also are unnecessary. Their place for aught that I know, (continues he) might at times be supplied by the first Aorist and the first Future. Some grammarians are of opinion that the first Aorist signifies time past in general, and the second Indefinite time past, and that the first Future denotes a nearer, and the second a more remote futurity—but this is mere conjecture*

thing different from the first tenses of the same name, and are only old obsolete presents and preterimperfects, preserved after the verb was modernised, merely to vary and enrich the sound of the language*.

It may well be doubted whether varying sounds without varying the sense can ever be an improvement of language; but no man will deny, that if those various words have distinct meanings, not only the variety of sounds will remain the same, but the language will be more definite, accurate, and perfect; and the various turns and actions of the mind or body will be more clearly and certainly expressed. To try whether the Greek language may not be rescued from this imputation, for such it may be considered, of having distinct sounds without diversity of meaning, is the object of

conjecture without proof. Theory of Language, Part 2. ch. 2, and the authors of the Encyclopædia Britannica are of the same opinion.

It was flattering to me to receive the following hint from a very high authority since the former publication in confirmation of my theory, that it may not be an over refined argument of its probability, that the first Aorist in the active voice is analogous in its terminations to the preterperfect, vulgarly so called, of whose nature, (according to me,) it partakes, whereas the second Aorist follows the analogy of the Imperfect, to which in this view of the question it bears a near relation.

* If that was the case, it would have been incumbent on these writers to have shewn how they came to be used for futures and aorists, and not, as they naturally would, for other expressions of the new present and preterimperfect.

the present essay, which is not so much proposed in the light of a system as of an enquiry.

In pursuing this enquiry, it must be premised that we are not to expect to meet with any rule that can be adopted with respect to the meaning of the Greek tenses, to which numerous exceptions will not occur.

In truth the Greek writers use them all in common practice so promiscuously, that it seems hard to say to what philosophic time they have not applied every tense of grammarians upon some occasion or other*. But that does not prevent an enquiry, whether they were

* Προσδixαθε, used as a future. *Æschines* cont. Ctes, sec. 8th. Μισγυρασ, ἔγισοντο, used as preterpluperfects. *Dem.* de corona, sec. 50. In the 11th book of the *Iliad*, line 296, ἔτεχον, used as an indefinite, though a preterpluperfect. Every one knows that aorists are often used as presents and futures. These instances, out of ten thousand, happen at this moment to occur to me; but they teem in every page of every Greek author; nor is it possible to miss them. It appears to me, however, and it may well afford matter for surprise, that the more ancient authors, and particularly Homer, are more nice and discriminating in the use of the tenses than the more modern; and that Dr. Clark could not have found any book that would have supported his analogy of the tenses nearly so well as his and the world's favourite author. Languages certainly advance gradually to perfection; but perhaps in simpler times there is, if I may be allowed the expression, less luxury and wantonness in the use of language as of every thing else; or perhaps the uses of life do not require such various applications of it.

not meant originally to express distinct and specific times, and whether they are not more frequently used according to those original meanings than to any other.

To begin with the aorists. That the aorists are often used without discrimination as mere past indefinites, cannot be denied; but this is true also of the preterimperfect, and of the preterpluperfect. They are frequently used as past indefinites, but no man would venture to say, that the two last are therefore not distinct tenses, having proper and original meanings of a definite nature, as I think has also the first aorist. The question is not what takes place in practice. This may arise from abuse, from negligence, (for we may be sure that the best Greek writers, as well as the best English, are sometimes negligent), or from the necessity which the poets felt of accommodating the length and size of words to the metre and rythmos. But the question is, whether the aorists are not in strict propriety distinct, as to signification, and were not meant originally to be so, and even whether one of them may not have significations incommunicable to the other.

I think then it cannot escape our observation that the first aorist has much more frequently a definite meaning than the second. The second appears to me, in nine instances

instances out of ten, to be used indefinitely. *He went, he rose, he spoke*, and all similar phrases, are usually expressed in Greek in the second aorist, ἔβη, ἀνέστη, ἔφη. There is no difficulty in finding instances to the contrary; as in Tenth book of the Iliad, line 550, Nestor speaking of the horses of Rhesus, says, I have never seen, nor have I observed them before, *εἶδον ἔδ' ἐνόησα*. So Æschines cont. Ctes, saying that even the man who had received no public money should yet render an account, viz. that he had not received, and therefore not expended, makes him say, *οὐτ' ἐλάβον, οὐτ' ἀνηλώσα **. In these passages

* And yet perhaps, without too much refinement, these might be translated, one definitely, the other indefinitely, at least in words if not in sense. I neither *saw* nor *have* I observed. I neither *received*, nor *have* I expended, [*Vide sec. 3: prefatory remarks.*] Such distinctions are arbitrary, and therefore perhaps not generally noticed, yet they are not useless, nor without beauty. Dr. Gregory, in a treatise on moods in the last Edinburgh transactions, takes notice of this very contrast, and observes "that there is a precision and beauty in this "use of the simple, contrasted with the compound past tense, (e. g. "the Lord *gave* and the Lord *bath taken away*) not to be attained in "Latin, which would say Dominus dedit, and Dominus abstulit; but "attainable in Greek, by using the aorist for *gave*, and the preterperfect for *bath taken away*." No, not according to my idea; but by using the second aorist for *gave*, and the first for *bath taken away*. The contrast of the second aorists bearing such possible construction appears in every book and every line; but Dr. Gregory has given no example of the contrast he mentions, as I remember. Perhaps, after all, the only instances in which the Greeks ever use the second aorists thus, without apparent distinction from the first, are where they are the

passages, ἰδοὺ and ἰλασθῶν appear to have a definite signification, but such instances are comparatively few. The first aorist, on the contrary, is most frequently used as a past definite; and indeed so frequently, that grammarians observe that it is oftener introduced to denote the past perfect time than their preterperfect tense itself. Have we not reason then to suppose that its proper meaning is of a definite nature, and that it is not *properly* an aorist? Sanctius seems to have been of this opinion when he calls the second only by the name of aorist. And if it can be shewn that such a tense was actually wanting in the Greek language, to express the time of an action which is past and perfect, will not the truth of the position be strongly confirmed? In shewing this, in fact it will require more pains to distinguish the first aorist from the preterperfect than from the second.

Having then distinguished the first from the second aorist, by arguing that the first is not *properly* an aorist, and that where they seem to be used in the same sense, either such a contrast as Dr. Gregory alludes to is intended, or it arises from necessity in defective verbs; I proceed to shew that such a definite, as I conceive the

the second aorists of defective verbs, which have no first aorists, at least in common use.

first

first aorist to be, was wanting in the Greek language, and is not supplied by the preterfect.

The tenses of vulgar and philosophic Grammar frequently differ, or, in other words, the times which common grammarians supposed to be denoted by the written tenses of a language, and according to which they therefore denominated those tenses, are not the real times they were intended to express. Thus Dr. Clark has proved, in the Greek language, that the tense usually called by them the preter or past perfect, does not properly express such a time, but a different one, which ought to stamp it with a different name*; that the time it was intended to express is complex, including the consideration both of the past and of the present; and implying, that the action has been done, and still continues to be done. *Ἀμφοτέρως*; thou hast protected, and dost still protect. *Τθαυραυνας*; thou hast admired, and dost still admire. This opinion is confirmed by the authorities of many other able linguists, particularly Lord Monbodo and Mr. Huntingford.

* The appellation he gives it is the present perfect. In this appellation I must beg permission not to concur with him, because whatever is perfected must be past. *Non meus hic sermo*. Scaliger had heard the name, which did not originate with Clark, and laughed at it for the same reason, for whatever action or passion is still continuing must be imperfect. Some name is wanting to express this compound of the past and present.

This then being in strictness of speech the true signification of the preter tense, usually, though improperly, called the preterperfect, it is plain that we must seek in the Greek language some other tense, to express the time of the performance of an action which was perfected at a time past, and has ceased to continue; whose conclusion was antecedent to the present time, and which bears no other relation to the present, and whose time therefore is the real preterperfect. Accordingly Dr. Clarke has assigned to this office the tense usually called the preterpluperfect; but surely without authority, for that tense expresses something more. The tense we want is only to denote that the action was past and perfected at a time antecedent to the present. But the preterpluperfect is always used to signify that the action was past and perfected at a time antecedent also to a past time, i. e. antecedent to some given period or epocha past, to which we look back. *He had done it, fecerat*, must mean that he had done it before some certain time or event past, of which we have been speaking, and is something very different from saying, *he HAS done it*. Grammarians were therefore in this instance right in calling it the preterpluperfect, as implying something more than the mere past perfect. This tense then not answering our purpose, it seems to me that we must have recourse to the first aorist, and that the original inten-

tion of the first aorist was to express the real preterperfect time of philosophic grammar.

To confirm this by examples would be an endless task; the only method of proof that can be adopted, is that of referring the reader to the general use of this tense when it is not an indefinite. When it is used as a past definite it can have but two meanings; either that of an action entirely past, or of an action which commenced at a time past, and is still continuing. The latter meaning has been appropriated by the writers abovementioned to the *preteritum perfectum*. It follows then of course that the former belongs to the first aorist. Exceptions* to the general rule cannot be allowed to subvert it, for if so the multitude of exceptions† to Dr. Clarke's and his followers established interpretation of the preterperfect must overthrow his system. The one seems equally strong with the other.

Have I explained my argument clearly? it is, that a peculiar signification having been proved in the preter-

* In the two first words of Xenophon's Memorables, is an exception, ΗΟΑΑΑΚΙΣ ΙΣΑΙΠΡΑΝ, where the surprise of Xenophon certainly had not ceased. But such exceptions are few.

† That such exceptions are numerous may easily be seen, by casting the eye over the first twenty pages of Demosthenes de Corona, where the preterperfect tense is very frequently used, not in Dr. Clarke's sense.

perfect, vulgarly so called, viz. that of a *continuing* action *, and there being a philosophic time belonging to an action quite past, and not now continued, there ought in vulgar grammar to be a tense expressing such a time, and in Greek no tense can be found applicable to it but the first aorist, which undoubtedly often expresses a past definite of some kind or other, and therefore, without any force or violence, naturally falls into that place. When it expresses a past definite, it must mean either an action quite past, or partly past, but still continuing. In the latter meaning it would be confounded with the preterperfect, from which danger Dr.

* Some learned men, who disapprove of this meaning of the preterperfect tense assigned by Clarke, which supposes the action still to exist. A gentleman of the first talents in England, who did me the honor to say he thought my theory nearly right, observed, however, that though the second aorist was seldom and irregularly used for the definite, yet the first aorist was frequently, (and too frequently to be deemed an irregularity) used indefinitely, even in my sense of the word; the frequency I do not deny, but must deem it an irregularity according to my system. The same gentleman, who commands mine and every man's highest respect, but whom I am not at liberty to name, hinted at another theory, to which I perhaps should bow, were it not for the natural fondness towards our own offspring of the brain. It would be very unfair, however, not to submit it to the reader, who very probably may prefer it. It is, that when the past moment of which we are speaking, is a part of a period of time which still exists, and whose continuance to exist we acknowledge by our mode of speech, we use the preterperfect in Greek, and the compound preterit in English and French. That when the period, of which the moment made a part, is past, as well as the moment itself, then we use the second aorist in Greek, and the simple preter in French and English; and the Greek first aorist is used sometimes in one of these cases, and sometimes in the other in nearly equal proportions.

Clarke has rescued it for me. It remains therefore clear that the former must be its meaning *.

The argument is still further confirmed by Lord Monboddo's extension of Dr. Clarke's theory of the preterperfect.

In the total inefficacy of the preterperfect of grammarians to express the real past perfect time, Lord Monboddo agrees with me, though not in the mode of remedying it. He draws a still more accurate line about the preterperfect than Dr. Clarke, and endeavours to shew that in every instance that tense is compound, and relates to the present time. The apparent exceptions to Dr. Clarke's idea of its expressing a continuing action, he removes, by insisting that in those cases it is made use of because the effects and consequences are continued to the present time; and that whenever it is used, we shall find, either that the action or its effects are continued to the present time. 'There are actions,' says he, 'which

* It will be said here that I have been employed in distinguishing the first aorist from the preterperfect, and not from the second; and it will be asked, how does it appear that the second also may not express this past and perfect action? The answer is, that we set out with shewing that it failed in expressing the *perfection* of the action. The preterperfect does not express that it is *totally past*. The second aorist does not express that it is *perfected*. The first aorist alone expresses both.

‘ end in energy, and produce no work that remains after them. What shall we say of such actions? cannot we say, we have danced a dance, taken a walk, &c. and how can such actions be said in any sense to be present? My answer is, that the consequences of such actions, respecting the speaker or some other person or thing, are present, and what these consequences are, appear from the tenor of the discourse; I have taken a walk, and am *much the better for it*. I have danced one dance, *and am inclined to dance no more*. So in Demosthenes’s oration against Aristocrates, whom he accuses of transgressing a decree, when he considers the transgression of the decree as present by its effects and consequences, he uses the preterperfect, *παράβηκεν*, he has transgressed. If he considers the transgression simply as past, he uses the aorist *παῖον*.’

Having thus confined the meaning of the preterperfect to a compound sense, which always has a connection with the present, Lord Monboddoo naturally proceeds to supply tenses for the past, i. e. for that past which has no connection with the present. This purpose he considers as answered by the aorists, used indefinitely, and without distinction—e. g. *he spoke, he said*. But he forgets that these tenses, in the meaning by him assigned to them, signify only the past indefinite, and
that

that he has not pointed out to us any tense, which may express the past perfect. Either therefore he must assert that there is no past perfect in nature, unconnected with the present, (which would contradict his previous division of the past into perfect, imperfect, and indefinite) or he must allow that he has omitted to shew any correspondent tense in the Grecian grammar. Indefinites only express that the action is past, but say nothing about its perfection; whereas we want a tense to express that it is both past and perfect*.

But to prove further, that indefinites will not suffice, as Lord Monboddo seems to suppose they will, to denote that *pass* which excludes the present, we must observe that the speaking of an action merely as past, i. e. indefinitely, does not exclude the present: it may be in part past, yet still continuing, and we may be speaking of that portion which is past. *He spoke well*, does not imply that he may not be speaking still: It may only mean that he spoke well during that part of the

* If these expressions offend, viz. of tenses or times expressing the perfection or imperfection of action, let it be remarked that they are only used for the sake of brevity, and that the reader is always supposed to substitute my original definitions of definite and indefinite tenses, viz. those in which *the verb expresses* the perfection or imperfection of action; or we may with Dr. Beattie speak of the tenses as perfect or imperfect with respect to action.

speech which the relator happened to hear. But when we say, *he has been a good speaker*, we exclude the present, and evidently express that he is no longer so. How would indefinites answer this purpose? Lord Monboddo himself takes notice of this distinction in Latin. "The Latins," says he, "have a mode of sometimes using their preterperfect, in a sense which positively excludes the idea of the present time."

"Fuit Ilium, Fuimus Troes."

VIRGIL.

"Vivite felices, memores & vivite nostri,

"Sive crimis, seu nos fata fuisse volent."

TIBULLUS.

He observes at the same time that the Latin language was probably derived from the Greek before the Greek had arrived at its greatest improvements, and before it had been enriched by a great variety of tenses, and therefore has no aorists.

If this be true, do not his observations make it probable, that after the separation of the Latin language, the Greeks had furnished theirs with the first aorist, for the very purpose of expressing, by a separate tense, this ex-
 clusion

clusion of the present time, as they furnished it with the second aorist to express the mere pure indefinite?

But allowing Lord Monboddo's extension of Dr. Clarke's theory to be refined, as many have supposed it to be, and that the exceptions to Dr. Clarke's explication of the preterperfect are as numerous as they seem to be, and that it often means an action entirely past and discontinued, even in its consequences; give me leave to hazard a conjecture, that even in this case it is distinguishable from the first aorist, and that this tense has still a peculiar meaning of its own. "The difference between the preterperfect and the aorists," says Mr. Huntingford, "is that which we understand when we say, I *have written* γηγεαφα, and I *wrote* ἔγραψα. It is so when this aorist is used indefinitely, and in such case the distinction equally applies to the second. But we are now speaking of cases where it is used definitely, where they both signify, *I have written*, and in such case some grammarians, as is observed in the Port Royal Grammar, have conceived the difference to be, that the first aorist denotes a time *very lately past*, the preterperfect, *one long since*," It is with much deference that I propose an opinion directly opposite. Let us see, by a few examples out of many which have occurred to me, whether there be not some ground

ground for this opinion, having first stated clearly what the opinion is*.

In the Latin and English languages we have no diversity of tenses, or of single words, to express whether a past action has been done lately, or a long time since. It is only from the tone of the speaker, from the circumstances of the event, or from the context, that we can find out the difference. I *have* done it, *feci*, does not tell us whether it was done this instant, or in the commencement of the speaker's life, fifty years ago. But if the agent enters in haste and perturbation, and says, I have *done* it†; from his looks and accents, and the circumstances of the time, we collect that he has done it the instant before: it is the present perfect. If, on the other hand, he says, *I have done such things in*

* The author of the article *Tense*, in the *Encyclopedie*, observes that such distinctions are possible, and therefore ought to be noticed in treating of universal grammar, though he does not know whether they ever have taken place in the grammar of any particular language. I think they have in French as well as Greek, in their *preterit absolu* and *preterit indefini*. Pere Hardouin says such distinctions are arbitrary. Be it so; their existence is not thereby disproved. The distinction above-mentioned between the aorists, (viz. that of the contrast observed by Dr. Gregory between the simple and compound past,) is certainly arbitrary, depending on expression in words, not on the nature of things; yet, though we can from thence account for the distinction having escaped general notice, we are not thereby authorised to deny its existence.

† *I have done the deed.*

MACBETH.

my youth, we know that there is a considerable interval between the doing of them and the present æra. In the passive, the difference is manifested in words, *it is done, it has been done*, but not so in the active. To supply this defect, which the English and Latin languages labour under, in their *active* voice, in not distinguishing, by different sounds or words, the difference between what was lately perfected and what some time ago, and in the *passive*, in not making this distinction but by the help of the auxiliary verbs, the Greeks seem to me to have invented their first aorist, and to have intended by it to indicate the latter, as the preterperfect did the former.

The opinion of Theodorus Gaza, as quoted by Lord Monboddo, with respect to the meaning of this preterperfect, in some measure coincides with this theory, which is also strengthened by the observation made in the essay upon the origin of languages, that the preterperfect was called *παρὰπρῆμος*, as being a time near to the present. But without relying upon this argument, I shall proceed to produce some examples tending to shew how far this supposition corresponds with experience.

When Archimede rushes out of the bath, after making his celebrated discovery, he cries out *εὕρηκα*, because he
had

had just at that moment found out and solved the difficulty. But when Nestor speaks of ancient days and ancient heroes with whom he had been conversant, he speaks in the aorist, ἀρείοσιν ἤπειρ ὑμῖν Ἀνδρασιν ὀμίλησα. I Book of the Iliad, line 260 and 261.

When Demosthenes supposes the question *τιθνηκε* Φιλίππος; it follows plainly that if the fact had been so, and any person had come in suddenly to announce it, he would have said *τιθνηκε*. But when Chryses, in the first Iliad, line 40, alludes to actions by him formerly and frequently performed, he uses the aorist, *If I have ever crowned your altars or burnt victims*, ἐρεψα and ἐκηα.

When Æschines concludes his oration, with calling Heaven to witness as to his own efforts in the progress of it, he uses the preterperfect, because those efforts had just then been made, βεβωθηκα καὶ ἔεργα. So Demosthenes, in multiplied allusions to the calumnies just before thrown out against him by Æschines, uses the preterperfect, βεβλασφημηκε περὶ ἐμῶν. Nor perhaps is it an objection that Demosthenes, in the same oration, speaking to the Athenians of his own life and administration (much of which had long since elapsed) says βεβιωκα and πολιτικῶν; because as he was *still* continuing to live among them,

them, and *still* to administer their public affairs, he spoke of matters not entirely past.

So Demosthenes, in the 36th section of the same oration for the crown, says,

Στεφανισάντων τοίνυν ὑμῶν ἐμὲ ἐπὶ ταῖς τότε, καὶ γραψάντος Αἰ-
σονίου τὰς αὐτὰς συλλαβὰς ἅς περ οὐλοσὶ Κτησιφῶν νῦν γέγραφε.

The crowns to which he alludes were given formerly, *τοτε*; the participle of the first aorist is used, Στεφανισάντων; Ctesiphon's is comparatively recent, *νυν*, therefore he uses the preterperfect γέγραφε.

So in the *Œdipus Coloneus* of Sophocles, the Chorus, speaking of the death of *Œdipus*, which has just happened, says βέβηκεν. More examples would be tiresome; these may be sufficient to draw the attention of the reader to similar passages.

It must be acknowledged that in the very next page a contrary instance occurs. The Chorus asks again, *Finiit Vitam?* ἔπραξεν οὐν; and the answer is *ἔπραξεν*, in the aorist*. But then it must be remarked, that the preter-

* See another memorable instance against me (unless the first aorists there are to be construed as presents) in 3d book of the *Iliad*, line 367 and 368. We must meet them fairly.

perfect active of the verb *περιτε* is rarely used; which circumstance, or some defect in the verb, may possibly account for this and other instances, of recurring to the aorist, instead of the proper tense, the preterperfect*. Or if this method of accounting for them should not be perfect, I must still contend that we are to be governed by the great tide of practice and majority of authorities, and are not to yield immediately to some contrary instances, which may be owing to inattention or poetic licence; and I must again recall the reader's attention to this truth, that if such weight be given to contrary instances, neither the interpretation given by Dr. Clarke, and all the eminent Greek scholars of this century, of the preterperfect, nor indeed any system calculated to reduce the Greek tenses to some certain and clear analogy, can be maintained. Nothing is more common than a primogenial and vulgar use of words, of tenses, modes, &c. It is the case, as Dr. Clarke has shewn, with respect to the preterperfect. It is the case with respect to the middle voice; its primogenial use, as is universally acknowledged, is to mark a reflected action, like a reflex verb; yet how

* The same reasons sometimes occasion a recurrence even to the second aorist, (viz. where not only the preterperfect, but the first aorist also are wanting, or seldom used) in order to express an event which has just happened, e. g. *ἔλεν*. 5th Book of Homer's Iliad, line 127; but if these exceptions to my system seldom or never occur but in defective verbs, it is not thereby impeached.

often is it used without any such possible meaning? Why may not, in the same manner, a primogenial signification and use be granted to the first aorist though contrary instances occur? The weight and number of instances is to determine*.

The probability that the Greek language might entertain a distinct tense to denote what had lately or what had long since happened, is augmented by our knowledge that they had a tense to express what was soon to come. The nation that used a *paulo post future* † might have a *paulo antepreterit*. Some circumstances respecting the French language may tend also to illustrate and to confirm the conjecture. It has two preterperfects, one of which is in fact an aorist. All their grammarians say, that this last is never used if the time be not entirely past; for instance, “il a été heureux cette semaine, ce mois ci, cette année” He was happy this

* In assuming this criterion I am supported by Casaubon, Vossius, and Henry Stephens. Notwithstanding numberless opposite instances, they advanced an opinion that the first aorist denoted a time less remote than the preterperfect did; this being an opinion directly contrary to mine, I might be thought guilty of great presumption, if Henry Stephens, from whom the opinion originated, had not latterly expressed great doubts of its truth.

† A very celebrated gentleman who honoured me with a kind letter on the subject, expressed to me however his disbelief that there ever was such a tense as *paulo post future*, and I know is not singular in his opinion.

week, this month, this year;" not "*il fut* heureux," though that expression would be applied to the happiness of last week, "*il fut* heureux la semaine passée." So they observe it is never used to express an action done the day we speak in, but one done always at some small distance of time; for instance, they do not say, to express the happiness of this morning, "*Je fus* heureux ce matin," "but "*J'ai été* heureux ce matin." "The speaker would not say, "I eat a chicken this morning," but "I *have* eaten," "*J'ai mangé* un poulet ce matin." This is mentioned only to shew that distinctions of this nature are not chimerical, but do exist in languages.

But whether this conjecture be well-founded or not, if the former positions be admitted, as I think they must, that the second aorist is rarely used definitely; that the first is so frequently used in that sense, of a past definite, as to occur oftner than the preterperfect itself; and that this last tense having assigned to it a specific and appropriate meaning, there naturally remains for the first aorist a proper and peculiar signification belonging to it in strictness of speech, though not always so applied in common use; I say, if these positions be admitted, there will remain a considerable distinction between the two aorists.

There

There is still, I apprehend, another perceptible distinction in the use of these tenses. If an action be spoken of which has been often done, I think it is observable that the Greeks generally use the first aorist. Thus, in the beginning of the Cyropædia, where Xenophon reflects how many democracies have been * reduced, and how many oligarchies subverted, cases frequent in human affairs, he uses the first aorist; so in the beginning of the Memorables, Xenophon expresses his frequent surprise at the errors respecting Socrates, *I have often wondered*, in the first aorist; so in the example above-mentioned, Nestor, wishing to express that he often conversed with men much superior to those of the present day, says ὁμιλησα; so in families where the comparison is made with something frequently occurring, the first aorist is generally used. E. g. the similes used by Demosthenes, de Cor. sec. 57. “ as if we † should blame the mariner who has prepared, &c. &c.” is expressed throughout in this

* Εννοια ποθ' ἡμῖν ἐγένετο, ὅσαι δημοκρατίαι κατελύθησαν ὑπὸ τῶν ἄλλως πως βυλομένων πολίτευσθαι μᾶλλον ἢ ἐν δημοκρατία. ὅσαι τ' αἱ μοναρχίαι, ὅσαι τε ὀλιγαρχίαι ἀνέστησαν α ἢ δὴ ἡπὸ δέμων. καὶ ὅσοι τυραννίδι ἐπιχειρήσαντες, οἱ μὲν αὐτῶν καὶ ταχὺ πάντα κατελύθησαν.

a Here a preterperfect is introduced among the first aorists, perhaps on account of the vicinity of the word ἡδη, which brings the view to the present time, signifying Jam, abhinc—before the present day.

† Ωσπερ ἂν εἰ τις ναύκληρον πάντ' ἐπὶ σωτηρίᾳ προέξαια καὶ πάντ' ἀσχευάσαια

[this tense. We may observe that in these and similar cases, we may speak of no particular time at which the action happened, but only of an action which has often past, without determining any precise time. The second aorist, therefore, which generally refers to a particular time, is, I believe, seldom if ever used to denote a frequentative; although Lord Monboddo has assigned this office to it, as well as to the first, from which latter alone, however, he draws his examples. In like manner the French expresses cumulatives by one of their preterfects only, viz. the compound; (the other, as I conceive, corresponds with the second aorist of the Greek,) and say, "J'ai parlé de vous trente fois en ma vie."

It is easy to produce apparent examples to oppose this theory. E. g. * in the simile in the third book of Homer, line 21, it will be said the aorists are used indifferently, in an instance similar to those mentioned above. I deny it; *ἔχρη* is not used there as a past tense at all; it is used for the present, as this aorist fre-

καλασκειάσαντα τὸ πλοιοῦν, ἃς ὧν ὑπελάμβανι σωθήσεται, εἴτα χειμῶνι
χρησάμενον, καὶ πονησάντων αὐτῶ τῶν σκυῶν, ἧ καὶ συντρίβειν ὅλως, τῆς
ναυαγίας αἰτιῶντο.

* Ὅστι λίων ἔχρη μεγάλῃ ἐπὶ Ῥώματι κύρσας.

quently is, and the line ought to be translated thus:

“ As a lion *rejoices* who *has* fallen upon a large prey.”

If it be doubted, take Virgil's translation :

“ Impastus stabula alta leo ceu sæpe peragrans

“ *Conspexit* capream, aut surgentem in cornua cervum,

“ *Gaudet* hians immane——”

Æneid. 10. 723.

In the same manner, in the famous simile at the end of the 8th book of Homer, ‘Ως δ’ ὅτ’ ἐν χειρὶ ἄστρα, various tenses are used in describing a beautiful night-piece, such as has been often beheld ; but they are all used for the present tense, and Dr. Clarke translates them accordingly. My position only is, that when on such occasions a *past*, but indefinite time, is to be expressed, the first aorist is generally used*.

The distinction that I mean to impress (I repeat it again) is this, that the second aorist is the only proper indefinite ; that when it is introduced as a definite †, it

errs

* If definite and indefinite therefore be referred to time, the first aorist is indefinite, the second definite. If to action (in which manner it has been applied through this treatise) the converse takes place.—*Vide Prefatory Remarks, Section 5.*

† Quere, whether it ever is properly a definite, for I scarcely remember

errs from its primogenial use; that it is doubtful whether it ever be a definite, at least verbally* or expressly, though it may by implication—That, on the contrary, the primogenial use of the first aorist is to express a past definite, and of a peculiar nature, viz. an action totally past, and not now continued, wherein it differs from the preterperfect; that the second aorist, even when it used definitely, if it ever be so, only shews that the *action* was perfected at a time past, without determining the time when it was done, whether a long or a short time since; whereas the first aorist, when used in its strict and proper signification, implies that it was done a considerable time since, and the preterperfect, when used with the same strictness, implies it was done very lately, or even continues to be done yet; that the second aorist is probably never used definitely, but

member an instance where it may not be construed indefinitely; for instance, where ἶδον and ἔλαβον are construed, *I have seen*, and *I have taken*, it would be as easy to translate them, *I saw*, and *I took*. But this is not the case with the first aorist, which it is very often impossible to translate indefinitely; for instance, how could Nestor's expression above-mentioned, ἀμίλησα, be construed, but, *I have been conversant*, or *I was conversant*, among superior men. Construe it, *I conversed*, and observe how the passage will sound.

* By a verbal definite I mean that where the perfection or imperfection of the action is actually expressed, by means of the auxiliary verbs *to have* or *to be*. Perhaps this note, as well as many preceding it, are unnecessary; but the abstract nature of the subject must apologize for possibly too much anxiety to be explicit.

from necessity, viz. in defective verbs, which have no first aorist; that the first aorist is also used as a cumulative or word of multitude, to express an action which has been often done, and in other senses (which will occur to the attentive reader) seldom or never communicated to the second aorist; that whenever these two aorists seem to be used indifferently as past definites, there is a beautiful contrast intended, analogous to that which Dr. Gregory observes in our language, and which he might have observed in the French, between the simple and compound preterperfect*; and that this is evident, because the first aorist often cannot be construed but by the help of the auxiliary verb, as in the instance of *ἀνέλθου*, (1 Iliad, line 261.) while the second always can be construed without any such aid; and that all these circumstances together made a wide discrimination between these two tenses, which Lord Monboddo conceived to have no difference of meaning.

Let us proceed now very briefly to consider the two future tenses of the Greek language, on which a very few observations will suffice.

Dr. Clarke distinguishes between the two futures, by

* A French gentleman, who approved of this analogy, observed to me that it might be carried further in that language, alluding I believe to their compound present, and compound preterit,

calling

calling the first the imperfect, and the second the perfect, which are thus by him enunciated, *cænabo*, I shall be supping; *cænaverò*, I shall have supped*. Lord Monboddo, though he does not perfectly accede to his translation of the first future, which he says is an indefinite, does to that of the second, and thereby allows there is a distinction in Latin, but denies it in Greek. "The Greeks," says he, "have no word to express the future perfect or imperfect; their second future does not do it; both futures are merely indefinite; if they wanted to say, *I shall write*, they could express it by one word, the future of *γράφω*; but if they wished to say, *I shall be writing*, they must use a circumlocution *γράφων ἔσομαι*, and if they wished to say, *I shall have written*, they must say, *γγράφως ἔσομαι*. I challenge (says he) any person to shew that *cænabo* ever means, *I shall be supping*, in any author." I shall not dispute with him about his meaning of the first future, though I do not accede to it; let it be indefinite or imperfect, *I shall sup*, or *I shall be supping*: if the second future be a perfect, and a definite, and signifies, *I shall have supped*, or *I shall have written*, the distinction will be sufficient†. But before I endeavour to shew

* *Τυψω*, I shall be beating. *Τυπω*, I shall have beat.

† To make good his challenge, Lord Monboddo should have desired us to shew that the second future ever has the last-mentioned signification; and if I shew that it has, the futures are thereby distinguished, and his triumph over Dr. Clarke is incomplete.

that it does, let me take notice of the position that the future definite, that is, the perfection or imperfection of the future, cannot be expressed by one word with-circumlocution. Now the fact is that the future perfect is very frequently indeed expressed by one word, in the infinitive mood; for instance, the prayer of Agamemnon, in the second book of Homer *, line 412.

Ζεῦ κύδιε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 Μὴ πρὶν ἔπ' ἥλιον δύναι, καὶ ἐπὶ κνέφας ἔλθεῖν,
 Πρὶν μὲ κατὰ πρηνὲς βαλεῖν Πριάμοιο μέλαθρον
 Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο δούρην.
 Ἐκτόρειον δὲ χιτῶνα περὶ στήθεσσι δαΐζαι,
 Χαλκῷ ῥωαλίον· πολέες δ' ἀμφ' αὐτὸν ἱταῖροι
 Πρηνεῖς ἐν κονίῃσιν ὀδᾶζ λαζοίαλο γαῖαν †.

In the five last lines of which passage, all the verbs, which are single words, signify the future perfect, and are so translated by Dr. Clarke. In truth, there is no difficulty in finding instances, except in the indicative

* Let not the sun set, *before that I shall have levelled to the ground the flaming palace of Priam, &c. &c.* Ne prius sol occidat quam dejecero, &c. &c. says Dr. Clarke.

† See other instances in Iliad of Homer, 17th book, line 23; 3d book, line 55; 2d book, line 355; 23d book, line 45, and in book 22, line 509, a first future is used in [this perfect sense. Demofthenes does use the expression, γιγρῆφας ἰσμεναι, but not of necessity.

mood;

mood; and really one would imagine that it was that mood only that Lord Monboddo took into view. Now it must be considered that the future perfect of the indicative, *I shall have stricken, I shall have supped*, can scarcely offer itself to use but in dialogue or in oration. And this may be the reason why it is seldom observed in that sense, because, though it may occur in common conversation, it can seldom be met with in the perpetuum Carmen, or perpetua Historia; and when it does occur in dramatic writers it is expressed in various ways; e. g. by the particle and genitive case, *ἐς τοσούτον ἐλπίδων ἐμῶν βέβωτος*, *cum eo spei pervenero*, *Œdip. Tyrann.* line 790*; but scarcely ever by that circumlocution which Lord Monboddo describes. But the future perfect that most generally occurs, is that which is preceded by and depends upon some adverb or conjunction, e. g. *WHEN he shall have done it, AFTER he shall have done it*, and therefore throws itself into the subjunctive mood; and in that mood there is no difficulty in finding instances in abundance of the second future being used as a future perfect; e. g. † *WHEN you shall have come to the end of life,*

* Mattaire's edition.

† If it be said there is no second future in the subjunctive mood, that seems to me to be only quibbling, for the second future and the second aorist being the same in that mood, I have as good a right to call it by one name as the other; or if it be insisted that it is the second aorist used for a future, the reasoning will be the same, since
whenever

life, *χωταν* ἔς τελος τῆ ζῆν' ἀφικη, the verb is in the second future conjunctive mood. Sophoc. *Œdip. Colon.* line 1600. So Jupiter, in the first book of the *Iliad*, says to Juno, *οτι κεν τοι ἀσπίς χερσας ἱφειω*, which I apprehend is to be translated, *when I shall have laid my irresistible bands on you.* *Ἡνπερ γαρ πολέμον γε φυγη*, 22. *Iliad*, line 487. *φυγη*, translated by Clarke, and I think truly, *effugerit*, not *effugiat*. The following is an instance of a future sense expressed in a single word even in the indicative, *παθων ἔγνωνς αν ὁιαπερ φρονις.* *Passus cognovisses, ea quæ agis.* *Œdip. Tyr.* line 411.

These instances may suffice to lead the reader to attend to others; they may be found in abundance. Thus much in defence of Doctor Clarke's explanation of the second future. Nor can I acquiesce implicitly in Lord Monboddo's translating the first always indefinitely. When *Antigone* says, in the *Œdipus Coloneus*, *whether exiled in foreign lands or wandering over the seas,*

whenever it is so used it is to all intents and purposes a future, and whatever is applicable to future is then applicable to it. I am not ignorant that Mr. Dawes, in his *Miscellanea Critica*, has totally denied the existence of the second future in any mood whatsoever, of the active and middle voices of the Greek language. With respect to the subjunctive mood, I hope the preceding observation is an answer. With respect to the indicative, I proceed upon the common hypothesis of grammarians, and especially of those whose opinions I have undertaken to examine.

ἡμεῖς οὐκ ἔχομεν τροφὴν, I do not see why we have not as good a right to translate it with Dr. Clarke, *we shall be leading a miserable life*, which is the future imperfect, as with Lord Monboddo, *we shall lead*, which is indefinite. The former, though it may sound inelegantly, appears to me the true translation.

Having thus submitted the few observations which occurred to me on these tenses, let me not be suspected of entertaining the least inclination to detract from the reputation of Lord Monboddo, as a profound and accurate linguist. I agree with Mr. Huntingford in thinking that his work on the Origin of Language is a work of the greatest penetration, erudition, and taste, and the Greek scholar is particularly indebted to him for the chapters relative to the Greek language; but I trust we may be indulged, without offence, in thinking that his sentence on the aorists and futures was hasty and unfounded; and if a favourite hypothesis should have misled its author, and shut his eyes to invincible contrary examples, some hints may possibly be offered by this discussion to the minds of others, which may tend to elucidate and ascertain the analogy of the Greek tenses. To fix their meaning accurately must be undoubtedly considered as an object of much moment, while the

knowledge of the true sense and meaning of the Greek authors is held in estimation by the world, and that it ever must be so, is evident from the consideration that the New Testament itself is written in that language, in the interpretation of which the application of a tense may be of considerable importance. It is hoped, therefore, that any endeavour to elucidate the subject will meet with indulgence; and if it be allowed that the preterperfect applies to an action commenced at a time past, but still present in itself or in its consequences; the second aorist in its primogenial use to the time past only and indefinitely, *i. e.* without expressing the perfection or imperfection of the action; and the first aorist to the time past, exclusively of the present, and denoting the perfection of that past action (as the preterimperfect does its imperfection), every difficulty is removed, the parts all harmonise, and the meaning of the other tenses being already agreed upon and acknowledged, every one will have its own proper and peculiar primogenial signification.

N. B. If the foregoing application of the word *indefinite* to action and not to time, should seem to any one unnatural, let it be applied to time, and then I say the preterperfect and first aorist are *definites*, because they respectively define and mark the time of the event to have been *lately* or *long since* past. The second aorist is *indefinite*, because it does not mark, define, or indicate, whether the time of the

the event has lapsed *lately*, or *long ago*, but leaves it totally uncertain. This mode of referring them to time, though not the one usually received, is the only one which can consistently justify us in applying these names, according to common use.

Among other opponents of all theories which give a distinct meaning to these tenses, I find Mr. Gregory Sharpe, formerly master of the Temple, who implicitly agrees with Mr. Dawes in supposing they are the invention of grammarians, and holds that the second future is only the future of the Attic dialect; he quotes, to support his opinion, Daumius who wrote *de nullitate aoristi secundi et futuri secundi*; and he takes notice of an opinion mentioned before, that the second future and second aorist were contracted presents and imperfects of obsolete verbs, but does not coincide with it. See Sharpe's *Origin and Structure of the Greek Tongue*.

GERMAN LITERATURE.

I AM afraid we must acknowledge that for thirty years past Germany has in literature and in genius also surpassed every other country in Europe. The indefatigable labour of the Germans so famous for ages, naturally accounts for their superiority in solid learning. In mathematics, in law, in ethics, in theology, in languages, they seem to have a clear pre-eminence, though in the first enumerated the French may well claim competition, nor have our own realms been defective in any of them. I must not omit oriental literature, in which Germany has been particularly industrious, and where at this moment numbers of men are employed in translating the most valuable Persian and Arabic works, which not four men in Ireland could even decypher*.

* The poverty of Oriental knowledge in Ireland is really a reproach, especially to its divines; in England it is much better, yet Major Ouseley can testify how inferior its rewards are still to the merit of those labours; and Sir William Jones's rewards came to him late in life.

But

But the new trait in Germany, and for which it was not famous, is invention. The rest of Europe are copyists, or wanting true invention endeavour to amuse by paradox, or having no new authors possessed of sterling merit, strive to dazzle by splendid editions of the old. The 'Tedeschi alone give us original works of native genius. They are not versifiers, they are poets; they are not compilers, they are authors; they are not paradoxmongers, they are followers of nature. The prevalent passion which encourages such numerous translations from their language is founded in reason and in taste; they are the only poets of the present day.—In the drama they excell; the grand characteristics of the Grecian stage, the powers of exciting pity and terror, are theirs: In the terrible they are particularly successful; The Tragedy of the Robbers and the Poem of Leonora (though little more than a ballad in itself,) among a thousand others have shewn by their success their power over the human mind. It becomes therefore a language well worthy the attention of our young persons of both sexes, and notwithstanding its harshness of sound,

* The splendid editions of our English Classics, like the pageantry of our theatres, prove the decay of invention in both provinces: they always remind me of those lines of Horace, if for *aure* we read *mentis*:

Migravit ab aure voluptas

Omnis ad inceros oculos & guadia vana.

which

(which by the by however does not seem to me so ill suited to the terrific) perhaps in a short time may be as well worthy the studies of a young lady as even the Italian itself. With the view of making it more palatable to those for whom I am most interested, and to shew how languages are connected with each other, and how easily the knowledge of a few can conduct to all the rest, I shall here by an example (as I formerly shewed the connexion between the Latin and Spanish languages,) illustrate that between the English and German, and shall choose for an instance some part of the celebrated poem lately mentioned of Leonora, marking those words which bear affinity to our own language, to shew what a portion of the language, as of the people of Britain, has sprung from the Alemanni. To demonstrate this I have made a literal translation of the words, which must necessarily be totally inelegant and sometimes even ridiculous, but answers the object; the poetical translation by Mr. Spencer in the notes, will shew those beauties of which it is naturally divested by the literal. In the English of Chaucer's time many more similarities might be found. The similar English words are here marked in *Italics*.

I.

Lenore fuhr ums Morgenroth
Leonora springs at Morning red
 Empor aus schweren traumen
Upward out of scaring dreams
 Bist untreu Wilhelm oder todt
Beest untrue William or dead
 Wie lange willst du faumen:
How long will you saunter
 Er* war mit konig Friedrichs macht
he was with king Fredericks might
 Gezogen in die Prager schlacht
Going into the Prague slaughter or fight
 Und hatte nicht geschrieben
And had not written
 Ob Er gefund geblieben†.
Of he found being left

* *Er* is the Welch *her*.

† *Ge* is the mode of forming the participle from the verb.

Poetical Translation by Mr. Spencer.

From visions of disastrous love
 Leonora starts at dawn of day,
 How long my Wilhelm wilt thou rove?
 Does death or falsehood cause thy stay?
 Since he with godlike Frederick's powers
 At Prague had foremost dar'd the foe,
 No tidings cheer'd her lonely hours,
 No rumour told his weal or woe.

Der

II.

Der König und die Kaiserinn
The King and the Czarina
 Des langen haders müde
Of their long hatreds tired
 Erweichten ihren harter Sinn
Softened their harder sense
 Und machten endlich friede:
And made in the end peace:
 Und jedes heer* mit sing und sang
And every host with sing and sang
 Mit paukenschlag und kling und klang
With kettledrum and kling and klang
 Geschmückt mit grünen keisern
Smugg'd or adorned with green sprigs
 Zog heim zu seinen häusern.
Foggs home to their own houses.

* Herus.

Translation.

Empress and king alike fatigued,
 Now bade the storm of battle cease;
 Their arms relenting friendship leagued,
 And healed the bleeding world with peace.
 They sing, they shout, their cymbals clang,
 Their green wreaths wave, they come, they come,
 Each war worn hero comes to hang
 With trophies his long wept for home.

III.

Und uberall all uberall
And overall and overall
 Auf wegen und auf stegen,
Off the ways and off the paths,
 Zog alt und jung dem jubelschall
Jogs old and young to jubilee
 Der kommenden entgegen.
Their coming to meet going.
 Gottlob! rief kind und gattin laut
God praise! child and consort loud
 Willkommen, manche frohe braut.
They welcome, many is the glad bride.
 Ach! aber fur Lenoren
Ah! but for Leonora
 War grufs und kufs verlohren.
Was salute and kifs forlorn.

* I have taken the next verse at random,—any other verse in the poem would be found to bear equal similarities to the English language.

Thus in verse 4, *allen namen, all the names*: and *ihr ravenheer, her raven hair*; and in verse 6, *O mutter, eitler wahn, Ob mother, idle vain*. Half the verbs are English adding *en, thus fallen, to fall,—geben to give*.

While from each bastion, tower and shed
 Their country's general blessing showers,
 Love twines for every laurell'd head
 His garland of domestic flowers.
 How welcome husbands, sons returned,
 What tears, what kisses greet the brave!
 Alone poor Leonora mourn'd,
 Nor tear, nor kifs, nor welcome gave.

XIII.

Holla, holla, thu auf mein kind,
Holla, holla, rise up my child,
 Schlafst, Liebchen, oder wachst du,
Sleepest my love or watchest thou,
 Wie bist noch gegen mich gesinnt *,
How beest still to me inclined,
 Und weineft oder lachst du :

And whineft or laughst thou :

Ach ! Wilhelm du—fo spat bey nach

Ab ! William you—fo late by night

Geweinet hab ich und gewacht ;

Whined have I and watcht ;

Ach ! groffes leid eslitten,

Ab ! great grief

Wo kommft du hergeritten.

Why comest thou

* Gesinnt might be translated *befensed*, the prefix *ge* answering to *be* in English (as in *beloved*) in forming the participle ; *alt* and *zung* is old Scotch. See *Hardiknute*. Look in any German dictionary or vocabulary, half the words are the same as in English.

Holla, Holla, my life, my love,

Does Leonora watch or sleep ?

Still does her heart my vows approve,

Does Leonora smile or weep ?

O ! Wilhelm, thou—these eyes for thee,

Fever'd with tearful vigils burn ;

Aye, fear and woe have dwelt with me,

Oh ! why so late thy wished return

PERSIAN

PERSIAN GRAMMAR.

Rules will avail but little unless the learner will exemplify them by his own researches.

SIR W. JONES.

THE Persian Grammar by Sir William Jones is certainly a very extraordinary work. Independently of its grammatical information and its marvellous clearness and precision, it is a classical work, and wonderful to be said of a grammar, is as delightful as it is instructive; in one point only it seems to me to fail; the desire of pleasing and the natural taste and imagination of the author have induced too free and loose and poetical translations of the numerous passages he quotes; though he thereby most happily communicates to the English reader the genius and spirit of the original, yet the Persian student is led astray, for he very often finds in the original no words whatever corresponding with the translation, however the general ideas may coincide. To supply this assistance to myself, which from my own experience I found to be much wanting, I imposed upon myself the task of translating the words literally, marking the Syntax and Parsing

at the same time. I found this exercise so useful, that with a wish to be of some service to future students, I conceived the idea of proposing to the London booksellers, if ever they intended a new edition of Sir William Jones's grammar, to make these additions, when I heard Mr. Scott was employed in preparing a work somewhat on the same principle, but on a much greater scale, by the title of "The Persian Secretary." Finding the work in such infinitely abler hands, and those of a man really conversant in a language of which I have but a smattering, I instantly dropped all idea of it; but not knowing whether any part of his plan be *exactly* similar, I have thought that the following sketch to explain my meaning may not be unacceptable to young gentlemen going out to India, who may thereupon find other exercises of their own; to understand this sketch however, the reader must have Sir William Jones's grammar in his hand. From want of Persian types, the words are printed in our characters.

Jones's Persian Grammar, p. 22.

Shb* tareek ve beem moi† ve gerdabe
 The night dark and the fear the wave and the whirlpool
 cheenen hael.
 dreadful.

Kja

* The vowels in Persian are seldom written; it is a language without points. Richardson's dictionary makes this Shb.

† Sir W. Jones's translation. *The night is dark, the fear of the waves oppresses*

Kja danend * hal ma
 How should they know situation of us *or* our
 febekbaran fahilha.
 bearer of light burdens shores.

Beaz roee † to roshenter az. rok p. 25.
 The brightness of face thine more splendid than the cheek
 roz.
 of day.

oppress us, and the whirlpool is dreadful. Moi, the wave, is translated by Jones waves, but it is in the singular number; nor is there any thing but the context to shew it is the genitive case. Very often where Jones translates it plurally, it is singular in the Persian, and not less poetical therefore,—the fear of the wave being less prosaic than the fear of the waves.

* *Sir W. Jones's translation. How should those who bear light burdens on the shores know the misery of our situation?*

Danend is the third person plural aorist from *dan*sen, which you will find among the irregulars: it forms its imperative by throwing away *sen*, and becoming *dan*; here the aorist *danseem*, the infinitive is *dan*sen, if it was a regular verb it would be *dan*sed^{en}. *Sebek*baran and *fahilha* are the examples of plurals mentioned by Jones, *sebek* is light weight,—*bar* is a load.

† *Sir W. Jones's translation. The brightness of thy face is more splendid than the cheek of day.*

*Roe*e. I believe here *ee* is an affix agreeable to the rule, page 18, of nouns ending in *ve*: the pronouns plural and possessive are the same. *Roshen*, splendid,—*ter* makes the comparative. *Rok* I believe must be pronounced *roki*, yet there is no *kefra* agreeable to the rule, top of page 18.

Soad

Soad zelaſ* to tarekter az zalmet daſ.
Blackneſs lock thine darker than darkneſs night.

Maha nekoeſt † vale roe to zebater az oeſt.
Moon is bright, but face thine more beautiful than it is.

Sero daljoeſt vale kal to daljoter
The cypreſs agreeable is but ſhape thine more agreeable
az oeſt.
than it is.

Fero manend ‡ perée roean zan p. 26.
Dejected they would remain angels face from or at that
alraz cheek.

Khoiel

* Sir W. Jones's translation. *The blackneſs of thy locks is darker than the hue of night.*

Here again zelaſ the ſingular is uſed, not zelaſha *locks* the plural, though Jones translates it plurally. Tarek—ter makes the comparative; zalmeti yet no keſra: Zelaſ ſhould be pronounced zelaſi as before a pronoun poſſeſſive, vide page 18. I obſerve the ſame word is in Jones's Vocabulary ſometimes conſtrued both ſubſtantively and adjectively.

† Sir. W. Jones's translation. *The moon is bright, but thy face is brighter than it is. The cypreſs is graceful, but thy ſhape is more graceful than the cypreſs.*

Nekoeſt. Neko ſignifies bright, the eſt is the third perſon of the auxiliary verb boden to be, having loſt its initial elif, according to the compound rule p. 35 and 36. zeba beautiful, ter makes the comparative; veſt or oeſt *it is*, of the pronoun *it*, and the third perſon of *to be*.

‡ Sir W. Jones's translation. *The damſels with faces like angels are dejected at*
the

Khoiel keshteend † famin boean zan
Blushing with envy, are killed jessamine fragrant at that
kakal* lock.

Maha Canaan men misnud mitar anto est. p. 33.
Moon of Canaan, mine the throne of Egypt thine is.

Hameerefteem ve kusteem ‡ mgz shan. p. 27.

I went and smote head theirs.

*the sight of that cheek; the nymphs with the fragrance of jessamine are filled with
envy when they view those curls.*

Manend wonderfully similar to manent in Latin. Roean the plu-
ral of roe face, which however as inanimate is irregular as ending in an.

Manend the aorist—manseen would be the present.

Zan—z for az, *from or at*; an signifies *that*, there is no word signify-
ing *sight*.

* Kakal—a curling lock.

† Keshteend, aorist of keshten to will. Kakal is singular though
translated plurally by Sir W. Jones.

The literal translation is, Blushing with envy are killed the jessamine
fragrant with that curling lock; for z or az is more properly *with* than
at,—there is no word signifying *view*.

Seker leb, *sugar lip*,—wonderful similitude.

Cuff alike in all languages. Cuffaf, I believe is Arabic, Cufteen is
Persic for *to smite*.

‡ Sir W. Jones's translation. *I went and bruised their helmets, I disfigured
their beautiful faces.*

Refteem and kusteem known to be the third person of the present
tense by the hamee prefixed to the former, from the irregular verbs
refteem and kusteem to go and to smite. Irregular for all regulars end
in eeden says Jones, p. 41. Mgz translated helmets is head and brain,
and is singular though translated plurally,—the plural would be mga *ba*,

Thee

Thee kerdm * az peeker ngz shan.
Wretched I made hence or thence faces beautiful theirs.

Chon shah jehandar† benmod roee. p. 27.
When the king possessing the world shewed his face.

Kosha‡ Shiraz ve vza be mifalsh. p. 29.
Joy Shiraz and situation without resemblance its.

* Kerdm. This seems to be the aorist, for it wants the prefix mee or hamee, but Jones observes this prefix is often omitted; az is not translated, I believe it means *from*, face is singular though translated plurally,—this practice seem almost universal with Sir W. Jones.

† Sir W. Jones's translation. *When the king of the world shewed his face, the general kissed the ground and advanced before him. Ferdusi.*

Jehan, the world. Dar possessing or having, the participle of dashten, to have. The participle of dashten would regularly be dashten, as if from dashteden; but p. 47, you will see that the participle in compounded epithets is exactly the same with the imperative, which regularly ought to be dash,—why then is it dar? because you find, p. 64, that dashten is one of those irregulars that change sh into r.

Benmod the aorist; be is a prefix redundant; mod from moden to shew.

‡ Sir W. Jones's translation. *Joy be to Shiraz and its charming borders! O, heaven! preserve it from decay.*

In the first line the words seem to me to mean a situation beyond compare, i. e. beautiful beyond compare: the *esb* seems to me in this case to be joined to the wrong word, just as it is in the next line, according to Sir W. Jones's observation at the bottom of p. 29: nkhdar should be regularly nkhdash, it must therefore be one of the irregulars that change sh into r, though not enumerated in p. 64.

Bmee

* Bmee fjadh rngeen kn grt peer p. 30.

With wine carpet coloured do thou of thee old man
mgan goeed.

Ke falk beekbr nebod zrah ve rfm mnzlhā.

He who travels ignorant is not way and manner inns.

† Mhrm raz dil sheedace khod p. 31.

A friend a secret heart insane my

Keş heş beenm zkhas ve aamra.

Any I may see noble or plebeian.

* *Sir W. Jones's translation.* Tinge the sacred carpet with wine if the master of the feast order thee; for he that travels is not ignorant of the ways and manners of banqueting houses.

First line. Mee signifies wine, the prefix b, with; ken from kenden, to do, irregularly—regularly should be kerd, see p. 68. Second line. Nebod, ne negative prefix; bod, third person perfect of boden; way and manner are singular in the Persian,—Jones constantly translates them plurally.

† *Sir W. Jones's translation.* I see no man either among the nobles or the populace to whom I can trust the secret of my afflicted heart.

Beenm, the aorist from beeden should regularly be beedm or beem, see No. 7, p. 65; zkhas, z is the prefix from among; khas singular for the plural; aam a plebeian,—ra marks the oblique case, if it was plural it ought to be aambara or aamhanra.

* Taalee allah ke dolte darm imsheb p. 32.
 Omnipotent what happiness do I possess this night

Ke am'd nackhan daldarim imsheb.
 For came unexpectedly my mistress this night.

† Ya rb aun shahosh mahrk Zhra jbeen p. 33.
 O that royal moon cheeked Venus forehead

Drr yektaee ke va kohr yeekdana keefet.
 Pearls precious whose and jewel inestimable whose is it.

* *Sir W. Jones's translation. Heaven! how great is my happiness this night, for this night is my love come unexpectedly.*

Darm, the present or aorist from dashten an irregular that changes sh into r. vid. p. 64.

Am'd is I believe the third person present, if it was the perfect it should be ameed, the infinitive is said to be amdn—not amceden; and I observe frequently the infinitives seem to end in den—not in eeden; yet I do not find that Sir W. Jones has marked that irregularity, except perhaps in p. 57.

† *Sir W. Jones's translation. O, heaven! whose precious pearl and whose inestimable jewel is that royal maid with a cheek like the moon and a forehead like Venus.*

Mahrk compounded of maha the moon, and rokh a cheek.
 Drr an Arabick plural, Jones translates it in the singular.

* Raheest

* Rahheest raha asht ke heejesh kenara neest p. 36.

Is a path the path of love which no bound is not

Aunja jez aunkha jan bsparand charha neest,

There unless that the soul they will remedy there is not.

† Guftim mgr sba zchmn resheed p. 41.

I said perhaps zephyr from the garden arrived

Ya caravan musk zrha Khoten resheed.

Or a caravan musk from the way of Khoten has arrived.

* *Sir W. Jones's translation. The path of love is a path to which there is no end, in which there is no remedy for lovers but to give up their souls.*

Rahheest compounded of raha, a way,—and est, is.

Heest; heej is no; I do not know what to make of the *β*, except it means *is* as usual.

Aunja compounded of *aun*, *that*, and *ja*, a place. Aunkha, Jones translates *in which*, compounded of the demonstrative pronoun *aun*, and the relative *the*; in this place I think it means *so, that*. Bsparnd, *be* is a prefix; sparnd, the third person plural, future tense.

* *Sir W. Jones's translation. I said is the zephyr breathing from the garden? or is a caravan of musk coming from Khoten.*

* Btrb ve nshat meshfol bodndee ve p. 42.

In mirth and pleasure attentive they were and

Ngmha trnha az zban chnk

Musick harmony from the tongue the harp

Ve chglnha astmaa nmndee.

And the lute sound were showing.

† Shbee der brt gr braufodmee p. 42.

One night in thy bosom if I might rest

Sr fakeer br ashman fodeemee.

Head glorious upon the heaven I might touch.

* Sir W. Jones's translation. *They were immersed in pleasure and delight, and were constantly listening to the melody of the lute and of the cymbal.*

A more literal translation is,

In mirth and pleasure they were, and were showing the sound of musick's harmony from the tongue of the harp and lute. I find no words here signifying constantly and listening, as Jones has translated them—none at all.

* Sir W. Jones's translation. *If I could sleep one night on thy bosom I should seem to touch the sky with my exalted head.*

Shbee, the ee signifies one, see affixes pt brt; the t is the pronoun thy.

Fakeer seems to have given name to the Indian philosophers.

Mark the resemblance of *ashman* and the shemaim.

Frog

* Frog Jam ve kdh p. 44.
The brightness of the cup and the goblet

Nor maha poshedah.
The light of the moon having concealed,

Azar megpechegan
The cheek of the young priests of the sun

Raha aftaub zdh.
The way of the sun stealeth or striketh.

† Beface khod § ntoan berd kohér
By endeavours thy self it is not possible to do the jewel

Mkfood. p. 45.
Wishes or desire †.

Such

* Sir W. Jones's translation. *The brightness of the cup and the goblet obscures the light of the moon; the cheeks of the young cup-bearers steal the light of the sun.*

The last words of this distich are literally translatable thus: *robs the sun on the high way*. There is no word signifying *splendor*, that is an addition by Sir W. Jones; the last word of each line is a participle preterite, used like the third person preterite of a verb.

† Be is a prefix; § n marks the negative.

‡ Sir W. Jones's translation. *It is impossible to attain the jewel of thy wishes by thy own endeavours.*

There is not here, nor does it seem to me usual in Persian, any word

Such an analysis will suggest many observations which Sir W. Jones has passed over; it will shew, what he does not sufficiently warn the reader of, that plain connection between the words, and accurate use of gender and cases is not to be found; perhaps a whole sentence will consist to the eye of nominatives singular, and yet is not difficult from the context to attain the sense and resolve it as he does in his translations into the proper cases and genders intended by the context. The Persian is in fact the easiest and simplest language I have ever met with; to read the Talic character is the only difficulty, and that I own appears to me considerable. The Nishki is as easy as the Hebrew*.

to signify *thy* before *wisbes*, nor any thing to mark the latter word being in the genitive case; each word is detached and appears simply as a nominative.

* N. B. The Persian words cannot be articulated without inserting some vowel; without having been in the country where the language is spoken, no man can tell the proper vowel to insert, as it scarce ever is written; Moises therefore recommends for use to insert always the Italic *e*. Where I have inserted the vowel it is upon the authority of Jones or Richardson, but I think it better to omit it while the learner does not want to speak the language.

Similitudes omitted in the First Volume.—Burden—to bear, dim—time, dourdo—a dowry, Turk—a Turk, a beautiful person, im—my, by the usual transposition, we reading from left to right; golu—gulu a gullett, madir—mother, duhkter—daughter, padir—father. kulim—a pen, moofikee—music, dadun—to give, korn—born, berbor—a barber, &c. &c. kundeel—a candle, saboon—soap.

TACTICS

T A C T I C S

EXTRACTED FROM

G U I B E R T.

THE extraordinary circumstances of the times, and the arrival of a French fleet in Bantry-bay induced the government of Ireland in January, 1797, to authorise the gentlemen of the University of Dublin, to form themselves into a corps to the number of 300, of which the author had the honour to be appointed Captain Commandant. The martial appearance, the spirit, the alacrity, and what is most extraordinary the discipline, order and obedience of that corps, supereminently distinguished and attracted the admiration of all the kingdom: its formation occasioned the inspection of books very foreign to ordinary academic studies, and produced the following extracts from Guibert, the object of which will be best explained by the dedication prefixed to them when published as a pamphlet, which follows.

I have added some observations of my own, which if not instructive may be amusing.

GENTLEMEN,

GENTLEMEN,

THE following short hints are chiefly intended to induce such as have time and opportunity to peruse the work at large from which they are extracted. When the cause of our country has called us to arms, it is natural to suppose that literary men will view the military art, not with the eyes of the mere common foldier, regarding the business of handling his musquet, but as a branch, and that a difficult one, of general knowledge. Under that impression, I made the following very short extracts from a French book of great authority.

The author says, soldiers seldom are sufficiently reasoned with, and should be taught the use of the practice enjoined. . Whether this position be true or not as to the rude enlisted peasant, it must be applicable to gentlemen and scholars.

Your affectionate

humble servant,

A. B.

Ω φίλοι, άνέρις ιστ', και άλκιμον ήτορ ήλίσθε,
 'Αλλήλους τ' αιδιΐσθε κατὰ κρατερὰς ύσμίνας·
 Αιδομένων τ' άνδρῶν πλείους ζῶσι, ηί πέφαντας
 Φινυγύων δ' υ' τ' άρ κλίϑ' όρνυται, υ' τι τις άλκή.

BRIEF

BRIEF PRINCIPLES OF TACTICS,

EXTRACTED FROM GUIBERT.

OF THE LINE.

THE primitive and fundamental order is in line. The accidental is in column. The movements by which troops pass from one to the other, should be simple and rapid.

The line should never be more than three deep*. If more, the men in the two ranks behind could neither fire nor use the bayonet with facility. And the idea of the line deriving strength from a greater depth, is a mere chimera, as shall be shewn more fully in speaking of the column.

* During the American war it was usually only two deep. General Dundas assigns many reasons for making it three deep.

A battalion should never consist of more than five hundred and forty men, nor less than four hundred and twenty. If less than the latter it is too weak to sustain losses, if more than the former it is too much extended and becomes unsteady.

Guibert recommends an odd number, as three, to be the foundation for subdividing the battalion. E. G. into three parts, and those again each into three more.

OF THE COLUMN.

IT was long a vulgar idea that the advantage of the column was derived from its shock, and the physical force arising from its depth, as if it could strike like the mass of a compact inanimate body without interstices, when born down by its gravity. This idea Guibert successfully combats, shewing the absurdity of applying such notions relative to the physical laws which govern the motion and impulse of bodies, to tactics; for in fact in the column, the foremost ranks alone, can act with an impulse. All those behind cannot close up with the adherence and pressure of physical bodies, and if they attempted to do so, would only occasion tumult and disorder, as has really happened in some memorable actions, particularly at Nerwinden. The men are too apt to close up,

up, from a notion of protection. The real advantage of the column in attack then, is in the continual *succession* of efforts made by divisions ranged one behind the other, and succeeding rapidly in bearing upon a point of attack, and in supplying the losses of preceding ranks. Cavalry indeed give literally a shock, by the celerity of the horses, but it is only with the *mass* of the *first* rank.

USES OF THE COLUMN.

THE uses of the column are in attack, in manœuvring, or in a line of march. In attack it is of use. 1st, Against the angles of entrenchments, where the faces cannot be got at. 2dly, Where the approach to an attack is necessarily by a narrow pass. 3dly, In making a sortie.

In manœuvring it is of use for executing a movement more rapidly conveniently and securely, and for concealment of numbers.

1st. If obliged to retire before cavalry, columns should be formed.

When in danger of being attacked, the columns by a half wheel should flank one another.

With the columns thus disposed, and lines extended about them in a manner to be described hereafter, Guibert says there is no plain which he would not venture to pass before a cavalry however numerous.

2d. When in the dispositions preparatory to forming an order of battle, it is necessary to reinforce particular parts, or menace the enemy with false attacks, the columnar form is useful.

3d. When the order of battle being formed, it becomes necessary to make some considerable change, as E. G. to carry troops from one wing to another.

The use of the column in long marches is obvious, whenever the face of the country will admit of this form.

FORMATION OF THE COLUMN.

THE column must necessarily be formed either by the flank or on the front; on the flank by wheeling backward by divisions; on the front by forming on particular divisions. The column formed on the front may be either on the right, on the left, or on the centre, and before or behind each.

That

That on the centre to be preferred, where the ground will admit of it, as being the quickest *.

OF THE FIRINGS.

FIRING on the knee should never be permitted. Nothing so ridiculous, says Guibert, as this genuflection. Besides, the soldiers are not willing to quit it. At Parma and at Guastalla he observes, almost all the French as well as Austrian Infantry fought thus on their knees, and he adds that he saw himself at Fillinghausen a most warm fire kept up by regiments three deep, yet all standing, without any accident or inconvenience. He mentions, that from his own experience and observation, he can assert that soldiers in general, whether from want of reflection or of coolness, fire mechanically and without regarding where the enemy is. So that most of the balls dig up the earth on this side of him, or fly over his head †. They should be exercised therefore in firing at

* Dundas, contra.

† In Marshal Saxe's reveries, he describes a scene at which he was present, when young, in the war between the Turks and Austrians, about 1710. He was standing by Prince Eugene, when a body of Turkish horse was seen galloping up, sabre in hand, to attack two regiments of infantry. Prince Eugene pronounced the regiments undone. The regiments gave one very regular and apparently determined fire. They were broke, and totally cut to pieces, before they could make another. Saxe went over the field afterwards, and the fire of two large regiments, had killed but thirty-two men.

painted

painted cloths, of an extent equal to the front of the battalion, at different distances, under different points of view, and on various elevations of ground.

Oblique firings are useful when directed against the flanks of an enemy's column, the enemy's front being smaller. 2dly, Where only part of our front is attacked. 3dly, Sometimes even where his front is equal to ours, to make the fire converge.

The fire by platoons is useful against Cavalry, or in defending a post attacked by the bayonet, where you want a mass of fire to withstand great efforts. Each platoon should regard and wait for only the platoon next to it, on the right or left. The independent continued fire * is the only one which ought to take place in a combat of musquetry. It is the most lively and the most destructive; it rouses the spirits, and makes the soldiers forget danger; Guibert says, it is particularly congenial to French vivacity; all fire will terminate in it after two discharges, says Guibert, speaking from experience. But the soldier must be accustomed to keep silence and to cease firing by signal. He says that at Fillinghausen, he saw the regiment of Deux Ponts exe-

* Guibert calls it Feu Billebaude, fire of confusion, and Feu à Volonté, fire at will.

cute this mode of firing under the fire of the enemy, beginning and finishing it in that situation by the beat of drum, a thing in former times thought impossible. It was a young regiment, and owed its excellence to good officers and excellent training.

EVOLUTIONS.

IT was formerly a received opinion that no evolution could be gone through in the face of an enemy. Evolutions with the characteristic mentioned below surely may, always calculating the time, to see whether they can be completed before the enemy can come up. At 600 paces distance, Guibert says, he would attempt any evolution. Evolutions ought to be simple, *easy*, in *small* number, and relating to war; they ought above all to be quick, because during the time, there is always some degree of disunion and weakness. Guibert reduces them all to doubling ranks, wheelings, forming column, and forming orders of battle.

ORDERS OF BATTLE.

VEGETIUS laid down seven orders of battle, but Guibert holds that all orders of battle are reduceable to the parallel and the oblique. The parallel means where

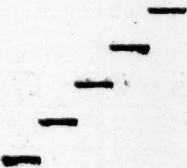
two

two armies are drawn up directly opposite one to the other. This being the most natural and the most simple, is the most ancient.—The oblique means not merely where the front of an army forms a line oblique with regard to the front of the enemy, but every disposition where one part is brought to act upon the enemy, and the rest kept out of his reach, or in the military phrase, *refused* to him. Almost all battles fought within a century past have been in the oblique order, having been reduced to particular points of attack.

The oblique * order may be executed in two ways by line thus :



Or by Echelon, thus :



of

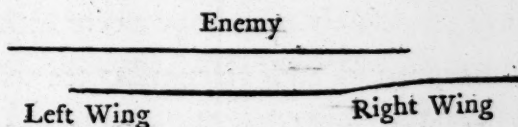
* One great object of the oblique order, is to out-flank the enemy, and to *refuse* any part of our own army. Temple Hoff observes, that modern

of these two manners the first is elementary and fit for a camp of instruction, the second, viz. by echelon, is more simple, more adapted to deploying, more applicable to all kinds of ground, more susceptible of manœuvring and of action; echelon was known to the ancients, it was used by Cæsar at the battle of Pharsalia.

The object of the oblique order is to flank the enemy and to surprise him by an unforeseen disposition, before he has time to change his own.

That species of oblique order in which the army, although not in fact disposed obliquely as to the front of the enemy, yet from the nature of the ground or other causes is in a situation to attack upon one or more points, and to refuse to the enemy such parts of its own dispo-

modern Generals, even Eugene and Marlborough, down to the King of Prussia, had no idea of the oblique order, or of taking an enemy in flank or rear. The Austrians were surprised at it. He condemns an Austrian General on a certain occasion, and his criticism explains the rule. His order was thus:—



He did not sufficiently out-flank the enemy with his right, nor sufficiently refuse his left wing.

T t

sition,

fit, as the general thinks fit, is the most usual, because battles are seldom fought in plains absolutely smooth and open; this therefore ought to be the peculiar study of generals. Such was the disposition at the battle of Lissa, and of Prince Ferdinand at Crevel, but he must also be prepared to change directly from the oblique to the parallel.

CAMPS OF INSTRUCTION.

ARMIES should be formed in camps of instruction; it was the custom of the Romans. It has not been much followed, in modern times scarcely at all, except in Prussia; our camps are generally camps of parade. In these camps of instruction, which should exist only three months in the year, armies should be composed, divided and organized as in actual war, and instructed in all the grand operations of tactics. After having executed in open plains the manœuvres for them laid down, they should be taught that perhaps there is not one of these which in war can be executed by combinations exactly similar to those to which they have been hitherto accustomed, that the ground and circumstances will alter and regulate the practice, and that in war it not being for the most part possible to foresee the nature of the ground and circumstances of the case, movements in general are
not

not premeditated, and it is ordinarily the moment which determines them. They should therefore be accustomed to manœuvre relatively to the variety of ground such as the country offers at hazard, and the general should be exercised in conducting part of the army over ground which he has never seen before, and where he is to be opposed and obstructed by another part taking advantageous positions against him, but in these oppositions sham fights are never to be introduced, nor the troops to approach within shot of each other; the advantages to remain with that commander who by the choice of his position, his deploying, and his manœuvres, displays in his points of attack or defence means superior to those of the opponent. For it is a principle in camps of instruction, that manœuvres should stop where they cease to be probable.

OF APPROACHES TO THE ATTACK.

THE attacking general should hold it as a principle, that he must keep his army in columns, till his order of battle is determined. By that means he has his army, as it were, in his own hands; he can manage it rapidly; he can make interior movements unseen by the enemy; can pass illusions upon them; can menace them sometimes on one point, sometimes on another, and yet keep

any part of his forces out of their reach at pleasure; he can point his columns, advance, retard, halt or deploy them at will. The neglect of this important principle, and a too early determination of an order of battle, always leads to error. Examples will best illustrate. At Ramillies*, the French order of battle being all settled and arranged the night before, the Duke of Marlborough had an opportunity in the early morning to consider it at leisure, to take advantage of all its weak parts, and to arrange his dispositions accordingly. Such was also the case at Blenheim and at Minden, of which last battle Guibert gives the following account, which I have thought worthy of insertion here, as it perfectly illustrates the above rule. Our army (says he) marched from their camp at Minden, in a disposition settled the evening before, in consequence of the reconnoitering of the preceding morning. When we reconnoitered, the left of the enemy had appeared weak. It was therefore to be attacked by our right, considerably reinforced. According to the then usual routine, an order of battle was formed, in two extended lines, of which the enemy could at leisure observe and estimate

* I spent a day on the field of Ramillies, in 1779, and found, in a convent or abbey on its borders, a tradition, that the Duke of Marlborough had been on the tower of the abbey early in the morning, surveyed the enemy's disposition, and immediately pronounced them lost.

the strength. Instead of keeping these lines back, and concealing weakness from the enemy, by favour of a broken country which was at the entrance of the plain, they were brought forward in a great plain, and opposite to a long border of wood, behind which wood the disposition of the enemy's forces was hid, and a part of our centre even brought forward before the alignment, and within a quarter of a league of the wood. Besides, this order of battle was to have been formed at day break, but through want of address, and practice in executing great manoeuvres, the lines were not formed at 7 o'clock. In the mean time, i. e. during the night and earlier part of the morning, the enemy had changed their whole disposition. Their left, originally weak, had been reinforced, and entrenchments and batteries raised. It was then determined that their left was inattackable. Our generals deliberated—time was lost—the enemy saw our centre too far advanced, and composed of too weak lines of cavalry, without infantry to support them—they formed a disposition accordingly, covered and concealed by the wood—attacked, and gained the battle. Had we, continues he, come upon the enemy in the order oblique; had we remained in columns till we were perfectly acquainted with the situation of the enemy, this could not have happened; at worst, we might have retreated to our old camp, which is true wisdom and no disgrace
where

where an enemy cannot be attacked with advantage. Turenne and Montecuculli thought it no disgrace thus to retreat very often.

Another example of the use of thus keeping back an army in columns, was offered by the King of Prussia, at Lissa, in 1757. He manœuvred for four or five hours before the Austrians. He menaced their right, weak by the lying of the ground. They reinforced it with a great number of chosen troops. Their left was on formidable heights, which they depended on for its protection, and left there but the Bavarians and some troops of the Empire. The disposition of the King's forces, a long time uncertain and suspended, was rapidly determined towards their left, which was flanked and routed in half an hour. The Austrians came up, but it was too late. Two lines were already formed upon their flank, and the Prussian victory was compleat.

OF BATTLES DEFENSIVE.

IF a general, from inferior numbers or other causes, acting on the defensive, is forced to hazard a battle, he it never to form his disposition by anticipation, nor sit down quietly and extend his lines on the ground to be defended, which was universally the manner of the last century

century and of the beginning of this, but like the attacking general, to keep his army in columns; to be continually in motion, to oppose *fineffe* to *fineffe*, and *manœuvre* to *manœuvre*, not to confine himself to mere defensive operations, but to be himself also an assailant at times, and oppose offensive movements by offensive movements, to watch and see where the enemy is about to attack, to try to discover and distinguish his feints from his real projected attacks, and in his turn to play off feints against the enemy. But operations merely defensive he totally condemns.

These maxims, as to attack and defence, which may, thus abridged, appear too vague and general, are by Guibert, detailed and illustrated by numerous cases, plans, and drawings. But no man of common sense will suppose that any rules can be made so particular as to be substituted entirely for the exercise of genius, which must be executed and applied *pro re nata*, amidst infinite variety of particular circumstances, yet with constant retrospect to fixed general principles.

OF THE DEFENCE OF INFANTRY AGAINST CAVALRY.

BESIDES the square* that well known method of opposing horse, and the method of retreating in columns mentioned before, Guibert proposes the simple mode of forming six deep, the three first ranks to fire merely, their pieces to be loaded and furnished to them by the rear ranks. This supposes the attack only in front, but if the infantry are surrounded, the three latter ranks are to go to the right about, and make a second front to their former rear, so that the two faces opposed to the enemy, will then be each of them three deep, to this he proposes to add the following contrivance, that each company should carry two sharp stakes, five feet long, pointed with iron, with a ring to each, and two ropes the length of their front, with hooks at each end to fasten to the rings. This would make a moveable and portable barrier, that could in a minute be planted ten paces before and behind the line, much more baffling to horse than chevaux de frize†. He hints at another method of making a palisade, by an addition to the bayonet,

* General Kane in his memoirs, describes a very noble retreat of ten thousand Bavarians, in hollow square, during the reign of Queen Anne.

† Perhaps the best method of all is suggested by Temple Hoff, viz.
small

onet, by him explained. He thinks, with many others, that the heads of the infantry should be armed with helmets, and their shoulders with iron chains, which would give them wonderful courage against the sabre.

I beg leave to add, that the late King of Prussia, as Colonel Dalrymple has observed in a little military work, held that the infantry if they would stand firm ought always to beat cavalry, but that the appearance of horse coming down is so formidable, that the infantry are often broke by their own apprehensions before the horse reach them.

OF FIELD FORTIFICATION.

GUIBERT admits the intimate connexion between the science of fortification and tactics; but he condemns the use made of field fortifications before his time. This was either in continued lines, or in great entrenched positions, regularly disposed at formal distances. The

small squares, in echelon position; flanking each other thus:—



They are quickly formed from line or column.

* U u

first

first he condemns, because, if the enemy be even tolerably skilled in manœuvring, he will turn these lines, surprise and pierce them; he will have all the advantage of a besieger over the besieged, in attacking that which is immoveable, and uniting his efforts on particular points. The entrenched will probably either be obliged to leave his entrenchments, and come to open engagement with disadvantage, or will be obliged to lay down his arms; as did the Saxons at Pirna, and as Peter the Great must have done on the Pruth, if he had not been extricated by the address of the Czarina*.

The second method he rejects, because it reduces an army to the mere defensive, and makes it receive law from the enemy's dispositions, which never should be the case as we have seen above. 2dly, Because so, the attacking army runs no risk of a decisive action. Beaten, it easily retires—Victorious, it takes these posts in the rear and subdues them at leisure, as at the villages of

* A very sensible pamphlet on the defence of Ireland, points out two plain reasons why the entrenched are almost always beat. They are during the enemy's ardent approach themselves inactive and in cool blood, and they must spread their strength along the whole line, while the assailants can aim at selected points. The Americans were beaten out of their entrenchments, yet who will deny the use they derived from them. E. G. at Bunker's-hill. General Lloyd says any body of men may raise redoubts sufficient for themselves in eight hours.

Hockstet and Ramillies. 3dly, If the posts are too distant, the enemy passes between them, as did the English at Fontenoy; * if too near, you have all the inconvenience of continued lines, and if one of them be forced, the battle is probably lost. He thinks, upon the whole, that entrenchments are rarely to be used, but admits their propriety in the following cases and in the following mode; †

If an inferior army occupies an important position, if wishing to cover a siege, a country, an operation, it finds a singular position, where the enemy cannot by manœuvring or diversions or by any mode but direct attack on that position effect it; where the advantage of receiving battle, outweighs that of advancing against the enemy, entrenchments may be right, but they should be such as

* From Tournay, from whence this celebrated field is within short view, I turned aside to the village of Antoine, where the traveller will instantly see the force of this observation.

* The Romans entrenched every night—so many thousand men could easily do it; General Forbes did it going to fort Du Quesne; Lord Ligonier said if that march of Forbes's had been in Roman times there would have been triumphs and statues decreed to him. The mention of Lord Ligonier reminds me of an anecdote which I thought interesting, told me by a dear friend of mine who had been his old acquaintance: he carried his picture as a present to Marshall Munich at Petersburg, old Munich received it with pleasure and exclaimed, "we are not such lively birds as we were at Denain!" observing at the same time "Ligonier is a good soldier, but Keith and Lacy studied war more than any men I ever knew."

allow a possibility still of acting offensively if occasion serve, and do not reduce the entrenched army to a state of siege. They should also not be continuing, nor distributed with symmetry at regular distances, but only at particular points opposite to spots where the enemy is obliged to open,—at points where only a small number of troops, and those the worst can be disposed, while on other points naked and open, the chosen part of the army should prepare a vigorous disposition against the enemy, ready to become offensive on the least false movement of that enemy*.

OF MILITARY MUSIC.

IN times of peace this is admissible on days of parade, but not on days of instruction: but in war and real action, Guibert thinks, agreeably to the common feelings of mankind, though in opposition to the opinion of martinets, that military music and national tunes may be of infinite use.

* The reader if he well understands the positions here laid down, will perceive that they do not at all militate against the system of fortifying the strong passes of Ireland, or the utility of understanding field fortification, on which subject Pleydell is to be recommended for perusal. They in fact agree with the observations in ch. 5. p. 33. of the above mentioned essay on the defence of Ireland.

CAVALRY.

CAVALRY.

I SHALL not, in addressing myself to a corps of infantry, make any extracts on this head, save of one observation which relates to both, it is, that in undisciplined and unenlightened nations, the great force of armies is in cavalry; in a greater progress of society and knowledge the cavalry becomes a secondary, though important object. Secondly, because there is a much greater carrier open to the operations of the infantry, because the infantry being proper for sieges, for combats, and for all varieties of country, can often support itself; whereas the cavalry, which is suited only to one kind of action and one kind of ground, cannot generally proceed without the protection of infantry. Yet the use of the cavalry to the infantry is great, it protects them broken and dispersed; it makes rapid expeditions—forages—forms advanced guards, and has often decided combats*, and by pursuit make the success complete. The infantry might fight without the cavalry, but could only advance in a snail's pace, liable to be perpetually harassed and deprived of subsistence. The cavalry without the infantry could

* It did so both at the Boyne and Aughrim,—in the present strange predatory mode of warfare by the Rebels in Ireland, cavalry has been of little use save in pursuit, the sword being found unequal to the pike.

do nothing decisive; the least post, the least obstacle * would stop them, and each night it would tremble for its security. The cavalry should rely more on its goodness than its number; an over numerous cavalry always proves the infancy or the decline of the military art.. A strong and powerful infantry requires but a very moderate proportion of cavalry.

OF ARTILLERY.

ARTILLERY, though an important accessory of an army, is still but an accessory. Its use has been erroneously over-praised and erroneously decried. It is to troops, what flanks are to a fortification. Their utility is evident in supporting an army, in supplying weak parts, in keeping the enemy in check, and traversing with their fire the ground which the enemy occupies or proposes to occupy. Yet to disciplined and cool troops they will appear much less formidable than to common opinion. They will not mistake quantity of noise for quantity of danger; they will reflect, that for ten lines of direction, there are a hundred of aberration. They well know that very often there is much more probable safety in rushing on the cannon and endeavouring to take them, than in

† A ditch was shewn to me at Ramillies which any moderate hunter could leap, it stopped and rendered useless one wing of French cavalry for the day. They were heavy, but light would not have been equal to that contest.

retreat. Skilled in manœuvre, they will lessen the object exposed to the artillery—if in column, they will rapidly deploy—they will take advantage of the ground as a cover *—of little eminences, or soft and marshy bottoms, where the balls † will not bound; breaking into small divisions with large intervals between them, they will present to the cannon the flanks of divisions, that is, the breadth of two or three files only, and aimed at so small an object, perhaps not one in one hundred shots will hit ‡; the gun, the powder, the cannonier, the tackling, a thousand circumstances may be defective.

An artillery too numerous is highly inconvenient. France, according to him, in 1762, formed the system

* It is not to be conceived, by those who have not tried, how small and gradual an inequality of ground will hide a body of men from view.

† An old officer not long since resident in Dublin, told me that at Dettingen the regiment he was in, though exposed to a heavy cannonade, suffered little comparatively by happening to be stationed in a deep ploughed field.

‡ If they should however, enfilading is terrible. If it becomes absolutely necessary to march up to the cannon, it must be done either openly with rapid progress and the bayonet, as happened more than once in the American war, or if possible by leading the troops through covered roads or defiles, until they come near their object, as was done at the Boyne, where the enquirer may see how King William's troops were protected till they came to the very margin of the river, and only exposed during the few minutes of their passage.

of

of greatly increasing her artillery, from the supposed advantage that an immense artillery had been of to Russia, Prussia and Austria. This he denies. The King of Prussia's advantage, says he, was not in the number of cannon he brought into the field at any one time, but in the number and constant supplies he had in his stores. At Rosback he had but twelve pieces in battery, and forty in his park. At Lissa he did not beat the Austrians by artillery, in all actions like that, where the strong part of an army is engaged with the weak part of the enemy, to make it a combat of artillery would be only giving time to the enemy to reinforce that part and losing the advantage of the manœuvres of the day; it is then in the excellence of the artillery, not in the number in the field, that the advantage is to be fought. An army with a smaller, but well served artillery, has great advantage in its movements over one oppressed with an immense crowd of it.

The field artillery, however, should be large. Guibert held in little estimation regimental field pieces, as of too small a range and bore, and under the direction of infantry officers, unacquainted with the science. He laments also the too great hurry which he had observed in discharging artillery in action, without sufficiently pointing, levelling, or directing them; he imputes it very
much

much to the impatience of the infantry, complaining that they are not supported, unless they hear an incessant, though perhaps unnecessary noise, and says, he has often known artillery officers hurried by their importunity into conduct of this kind, in opposition to their own judgment.

The movements of the artillery must be governed by the movements of the troops to which they are attached. A division of artillery is to be considered as a battalion, and every piece of cannon as one of its fractional parts; they will therefore form in column, with three or more pieces in front or in line, and perform their movements with great analogy to the motions of the other troops.

On the doctrine of projectiles and the force of powder, Guibert makes some observations, but these subjects have been diffused through so many hundred mathematical and philosophical books, that to abridge them here is too tremendous a task, though it is to be hoped that to collegiate and philosophical minds, such disquisitions will not be neglected; as a short work, Muller on artillery, may be recommended.

Guibert concludes his work with two chapters, containing also too much matter to admit abridgement here, on readiness in observing the situation of grounds, and

on the subsistence of armies. The former, though often seemingly the gift of nature *, and a quality in the degrees of which men are remarkably distinguished, may be improved by application and rules, of which he furnishes a number, as also does the pamphlet on the Defence of Ireland.

His observations with respect to subsistence of armies, are highly interesting and well worthy of perusal. He laments exceedingly the silence of the ancients on this particular, but as far as they have given us light as to the general policy of supporting the army in the enemy's country and at the enemy's expence, highly approves their practice and recommends it; to which recommendation his countrymen appear not to have been inattentive.

A P P E N D I X.

THE following opinions of Guibert should naturally have been introduced in the first page, but they are so contrary to our present ideas, that I could only venture to insert them here.

* A gift with which Colonel Mack is said to be endowed in a remarkable degree.

The musquet, says he, should be rested on the shoulder, not on the hand *. In the latter case, in two hours, it becomes a torture. Each man should find the point of support according to his make and stature.

The musquet should be leaned on the right arm; it is more natural and less fatiguing.

In arranging the men in the ranks, size should not be regarded. It is a matter of vain parade, and often humiliates the veteran and good soldier by putting him in a rear rank, and a recruit in front.

The smallest men *ceteris paribus* should be in the first rank, the use in firing is evident. But the grand principle should be to put the oldest and the surest soldiers in the first rank.

The bayonet never should be fixed on parade, nor except in the moment of battle, or of movements which resemble it. The soldier should be accustomed to consider it at his last resource,—by being too much used to it, its importance is forgotten; it should be like the red flag of the ancients, a signal of death and carnage. The French

* To this I perfectly assent;—the idea of *carrying* arms perpetually instead of *sloping*, is quite novel within my own memory.

(says he) learnt from the Germans to wear it constantly, and from that time ceased to use it.

The foldiers of the 1st 2d and 3d ranks should be distinguished by external marks. The Greeks and Romans were very attentive to this. Among the latter the number or place of the foldier never varied, it was inscribed on his buckler.

The utmost disgrace should be annexed to the loss of colours, on account of the use they are of in rallying and forming, and because their loss proves great disorder. To annex the point of honour to the loss of artillery is ridiculous, for there are a thousand occasions where they may be lost without disgrace*.

He has not so much respect for preserving an alignment in marching as very late writers. With large bodies of men he thinks it impossible. Let each battalion dress, but whether some battalions are a few paces before or behind others, he thinks of little consequence, or whether different battalions are stepping with the same foot, at

* The French in the present war seem fully to have acceded to this position. They valued their artillery men so much more than their cannon, that as I have been informed, at one time their artillery had specific orders to desert their cannon if pressed.

least not of sufficient consequence to retard the march, in order to correct it. But that the line should preserve the direction of its march to the fixed intended points he allows to be of the utmost importance. Eyes, says he, in marching must be always front, for if to right or left, one shoulder is naturally drawn forward, and the perpendicular direction of the march lost. Besides in the face of an enemy it never could be effected, for the soldier will instinctively look forward to the enemy. He should therefore look forward except in wheeling.—Subaltern officers should form a fourth line, which before his time they did not.

For these observations I am not answerable. They are Guibert's, and I only offer them as such.

Having finished these very short extracts, I may be asked by any military man, (while he smiles at my presumption in treating at all of such subjects,) but why chuse Guibert, from whom to derive instructions, when so many more modern authors have since written on the art of war? I answer, because though I have looked into many of these books, Guibert's work appears to me the most plain, reasonable, the most convincing to common sense, and intelligible to a man not bred a soldier. It may be called the grammar of tactics, was the first work which

which exposed the faults of the old systems, and therefore in a great measure the parent of all the rest. Besides there is no end of pursuing the reveries and discrepancies in opinion of military men. We must select some one person, whose opinions may be recommended to beginners, and all writers agree that Guibert is at least a very respectable authority,

I cannot omit however to observe, that Guibert seems to have been sometimes mistaken in point of facts, on which some parts of his systems are founded. For instance, his assertion that he saw the regiment of Deux Ponts fire three deep standing, is alledged by a deceased friend of mine, a gentleman whose memory I love and honour, the late General Colin Lindsay *, to have been a mistake, on the authority of the very officer who commanded that regiment. Yet Guibert's assertion induced the French for 12 years to persevere in the attempt of firing three deep with the front rank standing, which at least shews his weight with that nation.

I shall conclude with one advice to my few labourers in this business so novel to us, but certainly worthy of our attention until more prosperous times restore us en-

* In his military miscellanies, a work well worthy of perusal.

tirely to our proper studies, from which, however to your infinite honor, you have not suffered yourselves to be materially abstracted, notwithstanding a due attention to the additional duty so spiritedly undertaken. It is, on our days of exercise, to extend in imagination the operations of the field to great bodies of men, to suppose each division in column or in echelon to consist of a large battalion, and to recollect that the operations of great bodies of men are in fact only doing in large, what is done by a single corps on a small scale. For instance if 20,000 men (20 regiments of 1000 men each) were marching in open column, and had occasion to deploy upon any one regiment, the operation would nearly resemble the deploying of the platoons of a single regiment, only with this difference, that after the platoons had cleared each other, then each singly, being still in open column, must deploy by platoons.

So if you conceive each division when in echelon to consist of 1000 men, and consider the space of ground over which 20 or 30 of these would extend, you will much more fully apprehend the utility of this form, and how by means of it a wing or part of an army can be refused to the enemy, and a thousand other advantages obtained; the throwing back a wing, an operation now familiar to yeomanry corps, has been performed by 20 Prussian

Prussian battalions in ten minutes, on the testimony of Mirabeau *. Let me add, that though little of the regularity of a review can be expected in a battle, yet those who are most regular on a field day are likely to be the least disordered in real action; in which, also even the regularity of a review is sometimes found. For instance, at the battle of Kolin, says Temple Hoff, the Colonel of the regiment of Bevern seeing the enemy's cavalry behind him, gave the word † “ Battalion, to the right about—
fire

* The same mode of reflection would shew the consequence of preserving distances and preventing intervals. The intervals usually left in Yeomanry Corps, though of a few yards, would in great bodies of men be augmented to miles, and become spaces through which the enemy would rush, and flank the Corps so erring.

† Temple Hoff says, he gave the word as it stands in the book of regulations. It must impress the reader with a strong idea of the irregularity of battle, malgré all discipline, when a military man accustomed to action speaks with surprise of a Prussian officer giving a formal word of command, and of Prussian troops firing by platoons.

Two other regiments followed the example of the regiment of the Bevern, but being attacked by cavalry both in front and rear, all were broken. I mention this to introduce the observation, that out-flanking an enemy is in military books almost synonymous to beating him,—the reason is, because he is either enfiladed, or attacked both in front and rear, the confusion ensuing from which is obvious. Martinets who rest such importance on front ranks, will observe here that the rear ranks were in front after the command ‡. Why did not these regiments try

‡ *The grenadier company too must have been on the left. I have often, though not pretending to be a regular soldier, but only an amateur, not of blood, but of science, been diverted with the pedantry of men who thought every thing ruined if such reverses took place.*

the

fire by platoons from the right;" which they did for some time with the greatest regularity; behaving, says he, as if they were at a review.

But I am exceeding my proposed limits, and must stop, recommending to those whose curiosity extends further, the celebrated works of Colonel Temple Hoff, General Lloyd *, and Tielke translated by Colonel Craufurd. In this last work the reader will find a most entertaining disquisition on the position which a body of 10,000 Prussians, taken prisoners at Maxen during the Seven Years War, might have taken to avoid the disaster.

Should these few pages meet the eye of any military man, it may be hoped that his criticisms will be mild,

the methods pointed out above of opposing horse. They seem only to have thought of facing about, as the enemy might happen to be. But of their reasons I cannot pretend to judge, but must suppose that able officers did what was right.

* Many of General Lloyd's positions are uncommon, such as that of forming four deep, the best men in the rear rank armed with a pike eleven or twelve feet long. Another, that in order of battle the battalions should be formed not in continuity but with intervals, and behind these intervals cavalry in two lines. A third, that to attempt to protect infantry by cavalry in the flanks is absurd, because the flank of the cavalry itself is much weaker than that of the infantry. The only flank (says he) which can effectually cover the line is three or four battalions armed with pikes, and having field pieces, viz. 10 or 12 pounders and a few howitzers;—one would suppose that the insurgents in Ireland had read General Lloyd.

Y y

when

when he reflects that they contain for the most part the ideas not of the compiler, but of those from whom he has compiled; and if he has ventured any remarks of his own, it is not on a presumption that he had any knowledge comparable to that of professional men who have studied tactics, but only a degree more than those who may never have thought or read on the subject *.

* I have hazarded very few ideas of my own: these however I will add; that it is not easy to persuade thinking men that the method of wheeling backward is ever preferable to that of wheeling forward, (a method which with more than eighteen file, is acknowledged indeed to be impossible with any regularity,) or that the present mode of loading, however become necessary by giving the files less room than formerly, is not inferior to the old, both in point of quickness and of convenience.

DETACHED

DETACHED HINTS,

Voici encore des ébauches dont j'ai parlé.

WAR is a dreadful evil,—but though not congenial to the spirit of christianity, is sometimes allowed by it as inevitable. It has been the fashion with the republican French, while their hearts were full of ambition and blood, to inveigh with their tongues against the wars of kings;—the invective is partly just, but is it not as often unjust? the end of all wars, as of all governments, should be to procure domestic happiness to as many individuals as possible,—let us take an instance: what war was exclaimed against as more idle or mischievous than that great parent of our national debt, the war of the Succession? often misrepresented as if its only object was to make a fortune for the duke of Marlborough. Yet who shall tell me the quantum of domestic happiness which has arisen from preventing the inordinate power of Lewis XIV. or of misery which might have proceeded from permitting it to grow: and who does not see the additional weight of taxes and the consequent diminution of comfort, to say nothing of the dangers which have since arisen from not obtaining one great object of the

war, the prevention of a prince of the House of Bourbon's obtaining the crown of Spain. Voltaire represents the contest in 1755, to have been about some beaver skins and a trifling fort,—no; the contest was whether some millions of people in America should be under the French or English dominion: was that of no import to public and private happiness? and whether by being cramped unjustly in our trade, thousands of persons might be reduced to beggary, and the price of the necessaries or conveniencies of life unreasonably augmented to all. If war then be sometimes necessary, and be * consistent, sometimes at least, with christianity, it is right to treat it as an art; and as every body must agree that its horrors should be alleviated as much as possible, it fortunately happens that the more artificial it has become, the less murderous it is found to be.

INFIDELS if they meant honestly or were sincere, would they speak of the Saviour of the world with disrespect? suppose their damnable doctrines were true, what is there in the conduct or in the precepts of the great teacher that does not command love, admiration and reverence? they cannot, they never could point out any thing; was it then, according to them, a *piissima fraus* for the universal good and happiness of mankind? why then abuse

* As was beautifully shewn by an ingenious divine lately, in a sermon on the duties of soldiers.

it, but with the horrid and diabolical purpose of destroying the happiness of man under the insulting name of Philanthropic Philosophy: if they abused only the crimes of nominal christians and the misuse of the *name*—well! but when they attack the religion itself and its great author, *then starteth up in his own shape the fiend.*

I ADMIRE church cathedral music as I admire all fine musical composition, but surely it is not friendly to devotion; every hearer is thinking of the harmony, of the fingers, of the composers, but does any countenance indicate that the heart is thinking of heaven; I have felt indeed its effect in a foreign cathedral, when at late eve on entering the vacant isle of some vast fabric, the solemn note has been wafted to heaven from some retired chapel; but in general there is more religious effect produced by the unison of 200 farmer's families singing psalms at an English country church than by all the anthems that ever pealed through vaulted roofs*.

THE world on the instant is prone to error; rumour, scandal, envy, malice, diffuse a mist around it, but give it time and it generally corrects itself; I should be much

* One ill effect of improved taste in music is the preventing the fashionable world from joining in the psalm; it is even said there can be no music in unison,—can no effect then be produced but by *harmony*? is none produced by a vast body of *melodious* sound more than by a single voice? I deny it *totis viribus.*

inclined

inclined to take its opinion at the end of 30 years : if it is not set right is not this often owing to the indolence or silent pride of the abused,

MR. WAKEFIELD laments the want of a history of every college. I agree with him, but I go further ; I wonder that in every family there is not preserved some manuscript record of itself, though to itself only it would be interesting ; for want of it, what family that is not noble knows any thing of its ancestry after a century, except where the pride of uncivilization preserves tradition in the Highlands of Scotland or the wilds of Connaught.

WIT and humour. These words, after so many discussions, are not yet clearly distinguished ; Johnson I think somewhere speaks of Hooker as a witty writer ; in the last century wit meant genius ; humour is never ascribed to Voltaire, nor wit to Swift, yet there is unbounded wit in Swift's Tale of a Tub, and the character of l'Huron Ingenu seems to me extremely humorous : does not wit consist in the abstract thought—humour depend on character ?

IT is often lamented that so much injustice is done to great men by publishing their letters, &c. &c. surely this is a mistake ; when I read the works of Swift he appears
proud,

proud, virulent, and austere; when I peruse his journal to Stella, I see him tender, playful and affectionate, qualities I should not otherwise have dreamt of in him. Gibbon in his laboured writings has to me a stiff, pedantic, odious dress, and I dislike him; in his letters he is the easy, pleasant, amiable gentleman, and I love him; if others feel the like, have their memories been injured by these publications?

ONE would suppose in the time of Mr. Pope, from many instances, that the English pronunciation resembled the Irish at present, e. g. when he makes *tea*, rhyme to *obey* in the Rape of the Lock.

RECEIPT to make a critic. Condemn every thing that is written—but never be exposed to censure by writing any thing yourself; read all the reviews, gentlemen's magazines, &c. be expert in stealing their criticisms on those who do not read them—you need not look at the books reviewed; learn the history of printers; read Voet's catalogue; learn the best and rarest editions of each author; never heed to read his works, and ten to one you pass not only for a critic, but for a very learned man.

THE vulgar despise the use of Logic and boys think it jargon, yet I never knew a man capable of arguing
who

who had not been imbued in it; he does not know or feel when he is confuted*.

WHAT man of sense would grow warm in argument in private company: the subject is supposed the same, yet is ever varying—the middle term perpetually shifting; hence the use of parliamentary forms.

WHY is every man so anxious to shew his courage? does it not betray some lurking doubt of it? perfect courage would wait till the danger came to it.

THE soldier says he is perfectly void of fear and quite cool; why then do so few balls hit in action, so many when he fires at a target?

THE common people throughout Europe are too fond for looking for an impossible equality; the higher too proud or too indolent to converse with the peasant, ridiculously suppose that he does not think or reason; they under-rate both his understanding and information from a gross want of experience, and they are too apt to deny him that portion of the fruits of the ground and of his labours, which political oeconomy has pronounced necessary to his comfort and content. England has been the freest from these errors, and therefore the happiest country in the world.

* Croufaz taught me to think in a manner of which I before had no idea. GIBBON.

MALHEUREUSEMENT*.

MARMONTEL has a tale entitled *Heureusement*; my adventures may entitle me, Mr. F———, to inscribe their recital with the epithet of *Malheureusement*. You must know, Sir, that for a considerable time past I have entertained a very sincere and honourable passion for a young lady to whom I wished to pay my addresses: as I have no doubt that you are not one of those philosophers mentioned by Fielding, who deny the existence of love, or confound it with a certain regard which a hungry man has for a piece of roast beef, or a delicate loin of veal†, you will be ready to acknowledge that this passion is not one of the least tormenting of the mental kind when baffled in its object, or tantalized in its pursuit. The first opportunity which appeared to me to be favourable to the expression of my feelings was at a ball; I had the good fortune to be the lady's partner in one set, but I have the infelicity of being a very

* This and the two following trifles were originally intended for a periodical paper called "The Flapper."

† See Tom Jones.

modest man, and the worst in the world at what is usually termed small chat; the serious intention I had conceived naturally gave my deportment an air of gravity, and gravity at a ball approaches to stupidity; after many hum's and ha's and instances of absurd absence, I at length ventured to say that I had something serious to mention to her; "oh! pray what is it, most grave Sir?" was the answer, "I long to hear it, it must surely be something very important by that phiz." Disconcerted and abashed I was unable to reply, and before I could recover myself was called to turn the lady dancing down, and lost my partner in the vortex of the dance; on arriving at the top however, a momentary pause recurred, when she again in the most ludicrous manner "begged to know what the great secret was which I wished to entrust to her," observing at the same time "that she was the worst keeper of a secret in the world." my spirits were now too much overcome to bring forward my pretensions with any degree of energy; I crawled down the dance, declaring that I would tell her some other time, and was very soon deprived of further opportunity of conversation by her being engaged to another partner.

The next morning I called at her father's house to enquire of her health, and found her mounting her palfrey

palfrey to take a ride; I begged leave to accompany her, which was readily granted: one or two beaux were of the party, but I contrived to engage her in a tete-a-tete, and by way of preface began to talk of a new novel which well delineated the misery of an uncertain lover, and from thence going into general observations on the subject was coming to particulars in a manner which appeared to me vastly delicate, pretty, elegant and polite, when with a stroke to her nag the lady observed, "well Mr. ——— I protest you are grown the stupidest man alive; why you were bad enough last night, and now you are grown quite a proser,—I really believe you are in love yourself!" and so saying she gave speed to her horse, and joined the two chattering beaux in an instant.

My next attempt promised to be more successful. I found her alone and in a grave mode, and had not I prefaced my intended motion with too long a preamble, might have entertained hopes from the attention I had apparently gained, that the picture I was beginning to draw of true affection and real suffering had caught her imagination, when before my prefatory speech was finished, *Malheureusement* in rushed a milliner with a new cap, and all the vision vanished from her head*; in an instant every hope was blasted,—she flew with eagerness to the

* Pope.

fashionable toy, and the colour of a ribbon totally eclipsed all the colourings in which my eloquence was attempting to dress the sincerest of passions. I bad adieu choaked with chagrin, and my exit seemed to be scarcely observed or known in the flurry which attended the entrée of the *marchande des modes*.

Baffled in all my past schemes, I thought the occasion of an early morning walk which she sometimes took in the neighbouring square while sleep still possessed the mass of the fashionable world, particularly happy; in vain—my ill fortune still betided me; a young nobleman who had been up all night at a party, and was tempted by the beauty of the morning to walk home, accosted us in the very first outset, and his recital of the pleasures of the agreeable party in which he had participated and of the company he had seen, banished all my hopes. And thus, Mr. Flapper, the flutter of a beau, and the prattle of a milliner, dashed into air the efforts of the truest of Lovers.

Tired of these vain attempts, I resolved to remain silent and try whether the deep drawn sigh and sorrowful countenance might arrest her attention, and force her pity; alas! the only consequence was, her expressing a ludicrous apprehension that I had a pain in the chest, or was about to have the asthma, and recommending to
me

me an apothecary in the neighbourhood who attended her good aunt, together with an assurance that if I applied to that good old lady, she would doubtless give me some of these cordial drops which had done her so much good.

Finding myself laughed at, and that the breath of love would never waft me to the desired haven upon this tack, I recovered from my spleen, assumed a face of gaiety, and told her with a bold and careless air that she had omitted to conjecture one cause of my complaint, viz. that I was in love—and that with her. The declaration was received with equal gaiety and treated as a joke, till upon my becoming importunate—swearing that I was in earnest and seizing her hand, she assumed a serious look, and telling me that when I wished to divert myself she begged me to chuse some other subject, suddenly left the room with every appearance of being offended at my freedom.

What shall I do Mr. Flapper? is it not cruel to be thus baffled by a mad girl, who I believe in truth understands me, and I fancy has no real aversion to my passion? *Heureusement*, I have thought of writing to you, and if you cannot give me any advice, at least the old chance of her perusing your agreeable publication may excite some compassion in her, and prevent my perpetually grasping a cloud, while I am pursuing a goddess.

FALSE ASSIDUITY.

YOU have doubtless, Mr. F. perused and pitied the annoyance which Mr. Humphrville is described in your kindred work * to have suffered in the society of the Blubbers; it reminds me of some circumstances which I must recount to you that happened to an unlucky friend of mine, whose mistaken ambition led him to be a candidate at a popular election: in the course of his canvass he begged me to accompany him to the house of a country gentleman who had no small interest in the borough; my friend, though well used to the attentions of a court, was very little accustomed to that accommodation which is required from a popular candidate in the country to those whose support he solicits. On our first introduction our hospitable elector insisted on his staying to dinner, a request which he saw it would be dangerous to refuse, though it would take up all the rest of the day which he had intended to devote to his canvass, proposing, if possible,

* The Mirror.

to leave the town on the following evening: the conviction that this must occasion the delay of another day on a business very unnatural to him and make the remainder of the present very tedious, gave him a little peevish tendency which he was not able to conceal, nor could he recover himself to pay those immediate attentions which were expected by the ladies, one of whom he overheard whisper, that their new candidate was not as agreeable as his rival, who as he found had just departed; this completed his discontent, which was not much abated by the master of the mansion desiring him to be perfectly at ease in his house, which, as my courtly friend had never in his life thought of being otherwise, I observed made him start, and rendered him perfectly stiff during the remainder of the visit.

Dinner was now brought in, and his plate having been loaded with three layers of fish well plastered with butter, a concomitant to which he had a particular dislike, he set himself to remove the edifice as well as he could, in order to arrive at a little bit of plain mutton on which his eye had fixed; no sooner however had he wrought this change, than the whole company united in one general declaration that he did not eat a bit, and ordered his plate to be taken away that he might be helped to a piece of a detestable pye, which being made by one of
the

the young ladies, he was forced to swallow with many praises, and to impute certain wry faces which he made to a temporary tooth-ach. But though he thus got a redundancy of every thing he did not want, in certain other respects his fare was as extravagantly defective, viz. in getting any thing he did want; in vain did he ask ten times for beer or water, whatever was desired every servant ran at once, (though one would have been sufficient) to an awkward fellow who acted the butler at the side-board; but none came back, because before their arrival some new call distracted their attention and confounded their demands, too much to permit the puzzled guard of the buffett to comply with any of them.

Having at length, to satisfy the company, eat three times as much as ever he had done before, he concluded with the mortification of being told that he had positively eat nothing,—but it was no wonder, for he had not been accustomed to such homely fare; this forced from him a long encomium on the dinner, whose defects his landlord told him should be amply supplied by the revolution of the bottle afterwards, a declaration which filled the guest, who abhorred drinking, with the utmost terror and dismay. Though I pitied my friend, I could not help feeling a mixture of amusement at his distress, and was with difficulty stifling a smile, when a violent
blow

blow in the head perfectly recovered me from this perplexity and much inclined myself to a contrary passion; this blow was received from an awkward servant in taking away a dish, whose powdered arm reported the injuries done to my pulvilio, but who did not by any confusion express his concern for my danger of receiving the contents of the dish he bore, inasmuch as he seemed to think it a common incident arising from a breach of duty incumbent on every man to bow and dodge at his approach.

The cloth was now removed and the bottle went merrily round, in whose circuit my friend was not neglected, his glass being constantly a bumper without any trouble on his part, because he never turned his head or opened his mouth to speak, without his kind neighbours always doing that kind office for him; he endeavoured however, though much in the delightful situation of the patient who is swallowing large draughts of medicine, to enter into conversation; and though at first he exposed himself most egregiously by some positions he ventured to advance in the sciences of horse-racing and hunting, and had thereby excited no small suspicion that his boasted parliamentary talents and knowledge had been most wonderfully exaggerated, and that he was in fact an ignoramus; yet he was beginning to recover himself and his reputation in a debate upon the game laws with his next

neighbour, when his adversary taking *common pur cause* of *vicinage* of the back of his chair, after rocking him backwards and forwards for a considerable time in the vicissitudes of the argument, at length by superior weight of body literally wheeled round the chair and overset him. My friend in consternation contrived in the confusion of apologies to steal off to the ladies, where neither his vanquished spirits nor his conversation were likely to recommend him, and after spending a tedious evening at cards and being tiresome to others, in his turn retired to rest.

In his chamber he at last hoped for repose though he heard the bottle still circulating, but was soon disappointed by the entrance of the eldest son of the family who prevented him from going to bed by asking during two hours if he wanted any thing, and enumerating all the things in the house for which he had no occasion; but the only favor he requested of being delivered from a fire in the room which made it a hot bath, he could by no means obtain from the host's great regard to his health: at length he was delivered to repose, save a further hour which he spent by himself, in murmuring at his fate.

The next morning I roused him at an early hour to take a morning walk, we sallied forth delighted with the
freshness

freshness of the air and enjoying the beauty of the demesne which was really delightful; we particularly congratulated each other on having at last escaped from the *false assiduities* of the family which really meant to be so kind to us, not without some regret at being forced to be ungrateful for their mistaken attentions, when at a turn in the shrubbery we encountered the master of the mansion half dressed and scarce awake; we stood aghast, but were soon informed of the meaning of the apparition by an exclamation, "What! gentlemen, to use me so ill, to steal out of bed without my knowledge and not let me have the satisfaction of shewing you the beauties of the place, but my servant informed me of it, and though heartily fatigued with yesterday's bout I rose immediately." My friend's chagrin was now complete—but there was no help; *demittit auricular, ut iniquæ mentis asellus*, and he submitted to his fate: he rejoiced at the arrival of breakfast, and the instant politeness permitted, we mounted a *cheval* and rode away.

My friend's distresses may have been fanciful—they may have been fastidious; perhaps we ought all to guard against such delicate sensations of them, but who has not met them in greater or less degree?

T H E B A R*.

AT the entrance Mr. F. to the learned profession to which I have the honour to belong, I experienced such multiplied errors, that I think it an act of kindness to point them out to beginners, who very probably may be in danger of falling into the same. In all my preceding studies, as reason naturally dictates, I had found the aid of some tutor, lecturer or instructor to guide my steps, and direct my course of reading; on going to the temple, which I supposed was to look for such aids, finding no person professing or appointed to give them, and no mental food whatever afforded me by those learned seminaries, the Inns of Court, though they obliged me to receive that

* I have already observed that I can scarcely suppose any reader so silly as to make it necessary to tell him, that though the first person is used to enliven a narrative, it does not follow that it relates to any particular person or persons, or events which this trifle and the two preceding positively do not.

of a corporeal kind, I sat down like most of my brethren to read at random, and from its great reputation naturally took up Coke upon Littleton. Having made myself vastly well acquainted with the doctrines of villenage, warranty and attornment, I next had recourse to that elegant *Precis* of the law written by Mr. Justice Blackstone, to get a general view of the subject, and was soon informed to my great surprize, that I had been learning with much labour not what was law, but what was not, i. e. what was law 200 years ago, but long since altered: if one of the good benchers, said I, who sometimes sends me a glass of better port from his table, had sent a little advice along with it, it might have saved me all this trouble. Well, there was no remedy,—I read and read on, reports ancient and modern, cases, opinions, treatises, commentaries, all without order or method, but was particularly delighted with some modern essays on the subtle branches of contingent remainders and springing uses, on which I became very learned,—a learning which by the by, I never since have happened to find of any use to me in any one instance.

Well, Sir, after having attended the Courts, (where I did not understand three words that were said, except on questions of fact,) having given much time to study, and much more to the amusements of London, I was
admitted

admitted to the Bar, and became a complete Jurisconsult, wigged and gowned, *jur.* and *cog.* I now dreamt of nothing but filling my coffers and displaying my learning, and expected every day to be called to argue some curious point on my favourite subject—contingent remainders: many days of the term however elapsed to my no small surprize and mortification, without my receiving any thing but congratulations, when a kind attorney who knew my connections gave into my hands a large brief with a guinea fee marked upon it, and entitled, “a cause to be heard on sequestration;” though surprized at the smallness of the fee, I was afraid to complain and therefore went heartily to work to read a long pleading, &c. contained in the brief, and being fully master of the case, entered the Court prepared to make a long speech, when the attorney pulled me by the sleeve and told me I had only to say, “I pray your Lordships’ decree.” Not having found any thing about sequestrations in Lord Coke, Justice Fortescue, or Mr. Fearne, I really did not know the form or nature of this proceeding and blushed at my ignorance, when I was called out to go and levy a fine in the Court of Common Pleas; I begged time, in case there was any nicety in it, that I might run home to consult Mr. Cruise’s learned work upon the subject, when the agent with a stare told me that I had only to hand over a parchment and say “money for the king.”

I now

I now apprehended that my friends among the attorneys would conceive me a complete ignoramus, notwithstanding all my knowledge on remainders and knight's service, and again silently cursed those wicked benchers who had not communicated to me these important secrets. Whether it was owing to these things or not I cannot tell, but the profits of my first term amounted exactly to two guineas, which precisely paid for that badge of wisdom, my lawyer's wig; the vacation however made compensation, as during it I received instructions to draw a deed, prepare an answer, and form a special plea with considerable fees; but Mr. F. how often did I wish the fees back again when I undertook the work,—every one of these tasks was precisely what I was totally unacquainted with. Why! exclaimed I a thousand times, when I know so much do they never give me something to do with which I am acquainted? and how comes it that by no possible chance they give me any work but that of which I know least? why did they not in these Inns of Court teach me conveyancing and pleading, or at least why did they not tell me that these would be the branches of the science first wanted, and not those laborious and comparatively useless subjects upon which I was employed? Well, Sir, I laboured through them, and by amazing industry committed no material error, though I was heartily glad when the approach of circuit promised me relaxation, exercise

exercise, and probably opportunities of distinguishing myself, without study, upon mere questions of fact.

The first cause in which I was employed was on a dispute relative to a several fishery; I made myself acquainted with all the distinctions of common, of piscary, &c. &c. I was perfect in the doctrine of prescriptions—points of law arose—I was impatient to speak—I mentioned to my seniors on the same side the points I had in contemplation; the indifference or rather contempt with which they received them abashed me and made me doubt their force; I however attempted to put them forward, but as three or four were coming forward at the same time I was not heard; at length having met the judge's eye, with a wish to favour my youth he called on me to speak, when a person next me said, "*now my boy, skirmish, let us see what you can do;*" I however was going to begin when a gentleman from the other side, "*what! you are going to fish in troubled waters;*" another supposed I would bring my *fish* to a *fine market*, and a third wondered what would be the *net* profits of my labours: an old fly and learned gentleman who sat near, on my striking the table in the vehemence of argument observed, "*that I was a very forcible speaker, and would certainly make a noise in the world;*" while another of the same cast observing the inattention to dress, and length of nails which attention to my business had occasioned,

occasioned, observed, "that I was *simplex munditiis*, and certainly did not want a *claw* (eclat.)* By this time my confusion was compleat; I made a very absurd speech, contradicted myself, and advanced many things in my perturbation that were not founded in law, which on a moments cool reflection, I should have corrected; and my obligation to the Court was great when, though it paid me no compliment, it took care by an ingenious explanation of my errors, to give my words a clear meaning which I had not expressed.

Now, Mr. F. my idea of public speaking in Court had been this, that silence was universally to prevail,—that one only was to speak at a time,—that I was to be generally attended to, and had nothing to contend with but the common apprehension which a young speaker has of a public audience; I had no idea that the species of wit which Smollett has so well described on board a tender †, was ever introduced into a court of justice; I do not want to debar the profession of its legal and accustomed jokes, but surely young *Leguleii* should have notice

* This species of wit is well painted by Fielding through the mouth of Partridge describing the suit against him for the trespass of his pig;—"Lord! Sir, you would have thought I was the greatest hog merchant in England;" and then the lawyer said, "I had brought my hogs to a fine market, &c. &c."

† See R. Random.

of the fashion, that they may prepare themselves in Joe Millar, as well as in Coke Littleton.

My ill luck in this essay determined me upon the next occasion that offered to be very brief, and to consolidate my arguments into the smallest compass, which had so much weight as actually to carry the cause in my client's favour by the force of two sentences, after another gentleman who preceded me had spoke long and loudly for two hours without hitting on the point of the case. I had the mortification however (when going out) to overhear my client earnestly commending the council who had laboured and toiled with such bodily efforts in his cause, and saying that "he never would employ me again who had scarce said five words in his favour."

I returned in chagrin to the bar mess, expecting to retrieve my fame by the aid of convivial talents. I was pretty well versed in the classics, perfectly well acquainted with the modern poets and dramatic writers, a good historian, with some smattering of taste for painting and the fine arts; I thought it probable that some of these might be the topics of conversation, but soon perceived that the moment I started any one of them, every person by his wink to his neighbour intimated his opinion that I was a downright quiz; and by the ironical flattery of
one

one, and the coarse jest of another, I soon discovered that I was a complete butt. In short, Mr. F. except a loose song or a jest of ribaldry, I found nothing else went down with the wine; and it reminded me of the account given of Falstaff, "he is for a song, or a tale of b——, or he sleeps." I should have been contented however with silence, if I had not by incessant and coarse raillery of the most personal nature been at last driven into quarrels, and found to my great surprise that a man's courage was as much tried of course on his entry into a legal as to a military mess; yet I do not believe Lord Coke ever dreamt that this was a preliminary to legal advancement.

On my return to town the next term, I became acquainted with an order of barristers of superior standing, whose conversation was rational and instructive in the highest degree; I had the pleasure of frequently dining with some of the judges, from whose society I derived honor, entertainment and knowledge, and who were men of the most superior worth and learning,—but here again I fell into an error; countenanced by persons of such rank and character, I flattered myself that under their auspices I should rapidly advance to considerable business; I soon found that in that respect it was not of the least use, and that the countenance of an attorney in full

practice was better than that of all the judges of the land.

How to get the countenance of such attorneys was the question? when an experienced friend of mine said to me, "look at your neighbours! how do they get on? do not you see that they keep open house and entertain all their friends, that is the way to get business; as you eat your way to the bar, you must drink it into practice! it is here as it was at Rome, it is the lawyers policy still,

Vivere cum strepitu et majoris facie census."

I took his advice,—I kept almost an open table,—but as I was inviting gentlemen promiscuously and without selection, the company was dull, myself awkward, and the whole thing disgusting both them and me; at the end of twelve months I found an empty purse, an aching head, and some small tendency to the gout.

I should tire you, Sir, if I were to recount half the ridiculous mistakes into which I fell; at length I ended just where I ought to have begun; I took no trouble except to improve myself in the profession; I invited no agent but as I would any other gentleman, because he was
my

my friend, and because he was an agreeable companion, and I found in that profession abundance of men of worth, honor and politeness, whose society did credit to those who partook of it; I found that the circuit joke was wiser than the critical or political conversation which in such mixed and large companies must degenerate into dullness, rise to warmth, or curdle into acerbity; I learnt to bear with good humour, and to retort with the same; and I soon found myself happy among my companions, respected in my profession, and possessed of such a competency of business as fully satisfied my wishes.

R E V E R I E S.

THUCYDIDES said the magnificence of Athens would be plain to posterity, the importance of Sparta would never be known by its ruins: He has prophesied right. Modern cities, grand as they now appear, would be something like Sparta. If London was ruined, what grandeur would remain at the end of 1700 years? The moderns are great in the arts, but they form no such works of grandeur as the Colossus, or of vastness as the Pyramids. The ancients appear giants to us. Posterity will hear of our gigantic works too, but they will see them not.

SIMILAR

SIMILAR will be the fate of our orators; posterity will know, that Mr. Pultney and Lord Chatham, Mr. Fox and Mr. Pitt were great and powerful speakers, but their fame in that respect will be like that of Cæsar and Crassus and Hortensius, without any sample to illustrate it. Mr. Burke alone has taken care to send down his eloquence living to future generations, what pity that others have not done so.

ORATORS should be translated by orators, who can transfuse the spirit of eloquence, that hath not been accustomed to public speaking?

BY what whimfy is it, that all England has agreed in common conversation to pronounce certain words wrong, as senātor, orātor, instead of senātor, orātor; so we read arma virumque cāno, instead of cāno.

The many phrases in Latin which look like Anglicisms are so many traps to catch ignorant schoolmasters. What a chance a boy would run of being flogged who translated—it is ridiculous to attend to subjects not in our power, *and to say nothing to those which we have, ridiculum est, ad ea quæ habemus nil dicere, or this is called the times, seculum vocatur.* Yet one is a sentence of Cicero, the other of Tacitus.

TO know the limits of bodily as well as of mental powers, is very difficult ; but will any one believe Davila asserting that the Duke of Guise covered with heavy armour, could swim a *contrario d' acqua in rapidissimo fiume*.

WHAT a reproach to consider, that the chief cause of our respect for the Chinese wisdom is, that it will not suffer us among them,

It is very odd that the French have no precise word to express wit, humour, or comfort. At the latter I am not much surpris'd.

THE Linnean system I have no doubt is the best and most scientific, but surely not the pleasantest. It brings strange comparisons together, *e. g.* it makes apples and pears to be of the same species ; surely one by more ostensible appearances is much more agreeable *.

* For more of these scattered thoughts see the Notes at the end.

NUGÆ POETICÆ.

*Neque enim concludere versum,
Dixeris esse satis.*

HOR.*

WRITTEN SOON AFTER A GREAT DOMESTIC LOSS.

WHEN gladfome hope, with liveliest ray,
The opening dawn of life illum'd,
The world just bursting into day,
Enchanting beauteous forms assumed.

Then with what gay, enraptur'd view,
Appear'd this newfound blisful home,
While fancies wildest pencil drew,
The joys and pleasures yet to come.

No dreams of other worlds, that glow
In holy minds, surpass'd the scene,
Alas too young was I to know,
The vision only dwelt within.

The joys are o'er—the picture's gone,
Like shining transient clouds, 'tis fled.
By tears effac'd, in hope dissolv'd,
And all its magic colouring dead.

* It is not given to two men in a century to be poets,—to make verses is not difficult.

The

Ah! false the colours fancy feigns,
 One radiant light alone was true.
 Sweet gleam of blifs! what now remains?
 To mourn and love the past and you.

TO

F A N C Y.

ON THE SAME OCCASION.

FROM clime to clime*, from sun to sun
 The troubled spirit flies from care,
 And Fancy whispers, pointing on
 To other regions, 'tis not there.

Perfidious power, the foe thou knows
 Moves as I move, and dwells within,
 Nay to thyself its vigour owes,
 Still shelter'd by thy faithless wing.

The smile that glows on beauty's cheek,
 The ray that gilds the orient morn,
 And love and nature thro' thee speak
 A promis'd aid to souls forlorn.

* Written in the Highlands of Scotland, 1793.

Full oft I've try'd, full oft deceiv'd
Thy handmaid memory broke the charm,
The magic web at once unweav'd,
And wither'd health's reviving arm.

Again fond hope the vision forms
In airy colours gay and fair,
With all its former fervour warms
The breast long chill'd with cold despair.

Ah! Tyrant cease thy power to prove
By varied torments every hour,
Paint not the long lost sweets of love,
The Roseat wreath, the nuptial bower.

Fate wildly tore the nuptial wreath,
And death was hidden in the bower,
A bed of smiling flowers beneath
Lay lurking the destructive power.

Paint me no more the sweets of love,
But tell of friendship's healing balm,
With soothing friendship care remove,
And wild afflictions tumults calm.

T O

F O R T U N E.

AH! Fortune thou fickle, thou whimsical power,
Whose pleasure is mortals to gull,
On the field that's too ripe to come down in a shower,
And o'erburthen the coffer that's full.

When youth and when spirits replenish'd each vein,
And life and its pleasures were young,
Thy joy was its vigour and heat to restrain,
And slacken the bow that was strung.

And now when its nerve is unbended by time,
And its compass and aim is confin'd,
You give all the bounty denied in its prime,
And affectedly vow to be kind.

Yes, Fortune, too late are thy favours bestow'd,
And the prisoner let out of his cage,
The wings that waft youth will be only a load
On the spiritless progress of age.

THE
SENSITIVE PLANT.

STRANGE plant that to life are so nearly allied,
And seem almost a soul to possess,
If likeness to female reserve be your pride,
I wish in some things it were less.

To shrink from the freedom which passes due bounds
Is the mark of a delicate mind,
And the stroke of unkindness most cruelly wounds
That heart which was gentle and kind.

But surely it favours too much of the prude,
To fly at the slightest alarm,
If the stroke had been rough, or the touch had been rude,
You might plead apprehension of harm :

And then to recover so soon from your pet,
And with leaves fresh expanded remain,
Admits a similitude to the coquet,
As if to say—touch me again.

To shut * when the flies on your bosom repos'd,
 Is an art too with cruelty fraught,
 Thus the heart of the fair is to pity oft clos'd,
 The moment the lover is caught.

AH! MEMORY THOU FOND DECEIVER.†

TRANSLATED—BUT WITHOUT METRE.

BLANDA adulatrix! perfida comes
 Semper sollicita, semper vana
 Acta nunquam non gaudia revivens,
 Angensque pectora visu,

Hominum instar deprimens depressos
 Miseros torques etiam subridens,
 Bonis te semper aliis exutus,
 Aspicit hostem.

* The *Dionœa Muscipula* is a species of the Sensitive Plant.

† Ah! memory thou fond deceiver,
 Still importunate and vain,
 To former joys recurring ever,
 And turning all the past to pain.

Thou, like the world, the oppress'd oppressing,
 Thy smiles increase the wretches woe,
 And he who wants each other blessing,
 In thee is sure to find a foe.

GOLDSMITH.

CAMPANA

1792.

CAMPANA ACADEMIÆ DEMISSA, TURRI
ANTIQUA ONUS JAM RECUSANTE.

NUNCIA Auroræ, pueris timenda,
Mane Campana studiis juvamen.
Unde mutescis, hebetumque cedis
Corpora fomno.

Tu pios votis superos rogare
Sæpe fuadebas, inimica tardis,
Tu parum cautos juvenes monere
Voce solebas,

Corda (te quantum resonante) vidi
Et metus et spes lacerare, quando
Turma nigrescens oneravit aulæ
Turbine portam.

Præmia

Præmia spondens bene præparatis,
Pœnis * exterrens stupidos pigrosque,
Territis casus recinens futuros
Pythia viva es.

Te (sed aspexi) velut excitante
Fana musarum peragrarè bella,
Quo die præses alienus, oh Di!
Iniit aulas.

Non Tom ad Oxon. sic resonus potensve,
Semper *Aldrichi* celebèr pœsi:
Non apud Cantab. similis metalli
Lingua clamat.

Rurfus exforges, rediens videbis
Alteram sortem seriem novamque,
Ibit ad cælos fonitu canoro
Alma triumphans.

* Defendit Seneca.

IN AMERICAM.

AH! mihi præteritos animus dum respicit annos,
 Saltusque Americæ ruraque sæpe refert,
 Quo desiderio, veteri revocantur amore
 Littora heu juveni quam peramata mihi:
 Tunc ridet sylvæ, frondescunt gramine campi,
 Nescio quo insolito Phœbus et ore nitet,
 Omnia perpetuis variantur floribus arva,
 Hæret amor cæli pectore, lausque foli;
 Dulce equidem cælum, nec laudes respuit arvum,
 Haud ita dulce tamen, fallere possit amor;
 Decipit ætas verna, et pulchra recentis imago
 Vitæ tunc puero vix oriente die.

F I N I S.

ADDITIONAL

ADDITIONAL NOTES.

I HAVE omitted to speak of the Legislative Assemblies of America. They had a degree of virtue which older countries would not believe; to serve in them (as of old with us) was rather a burthen than an object; it could not be told by anticipation how a question would be carried, or how a man would vote; nor were men asked seriously to ballot for a committee, when the list of the persons that would be chosen had already been handed about; if such had been the case they would have stared at the man who insisted that no constitutional correction was necessary or possible; or who argued that if wicked and shocking men made use of such abuses as pretext for revolution, therefore good men were wrong to look for quiet and constitutional amendment. They would not have believed the man who said that an independent legislature must overturn the monarchy, or that any good constitution is so absurd as to make corruption essential to its vitality,—they would have said no! loyalty and affection merely can support a monarchy; they did so in the reign of William III. when he was not able to carry a single question in parliament, or at least was thwarted in almost every second
a proposition

proposition * by men who would have fought for him and the crown to their knees in blood, but who never dreamt of the monarchy being in danger because a minister was in the minority.

NOTE TO PAGE 199.

THE hours of dinner in America were from one to two; as much business done P. M. as A. M. the churches most filled in the afternoon,—luxury has now crept in; I have known orders in London lately for carriages at the price of 500*l*.

NOTE TO PAGE 200.

THOUGH little wheat is sown in New England, (which I always imputed to the poverty of the soil, but have lately, to my surprise, heard some ascribe to its too great richness) the Maize or Indian corn is there most luxuriant, growing to the height of six or seven feet; the ears when young are delicious roasted or parched; I once heard an European condemn them as abominable, but found he had eaten them old and raw—he would have passed the same sentence on almost any raw vegetable. Europeans make strange mistakes about American produce; thus they always confound the sweet Carolina potatoe, whose interior is of a perfectly green colour, and which I believe was never seen in Europe, with the yam. I have seen very fine Indian corn growing at Lord Eardley's in Kent; it is often seen in England.

If gallantry be a mark of civilization, there was more attention paid to ladies in America than in Europe; from the want of public amusements, reading as a substitute became more general.

WHEN in England it was asked, why should Americans be less

* They did not mean however to commend the peevishness of King William's parliaments as peevish as himself.

brave

brave than Britons? it was replied, as game-cocks and bull-dogs degenerate by crossing the Atlantic, so must men;—fatal and ridiculous theories!

NOTE TO PAGE 220.

NO man was more alive to scripture eloquence than Mr. Burke, it appears in all his speeches; I once found him, during the American war, reading aloud the chapter of Ezekiel, on the fall of Tyre, with amazing energy,

NOTE TO PAGE 230.

WHEN the man who harbours *deep* resentments in his heart, (and every man of warm feelings has had them) cures the canker by reflecting on his own sins, and that the condition of forgiveness is the forgiveness of others; how does he admire and adore such a religion of peace, which no uninspired philosopher ever dreamt of.

NOTE TO PAGE 318.

THE Talic or Taleek is in fact manuscript; it therefore is as various as men's hand-writing, and often as difficult to make out as any very ill written letter would be in foreign language,—we know how difficult, though in our own, when by a bad scribe; add to this a thousand contractions, and no spaces between words to distinguish them,

NOTE TO PAGE 383.

TO manage parliament in the last century required great abilities,—great knowledge of human nature,—great insight into character,—great powers of eloquence and persuasion: the necessity for abilities has been wonderfully lessened.

THE Duke of Marlboro! Bad spelling has been urged as an instance

of his gross want of literature; I believe it was the mode of the time rather than ignorance; I have seen letters of James II. equally ill spelt*.

IT is not generally known that Cromwell was related to Charles the 1st.—he was; his mother was the daughter of a William Stewart†. Cromwell when in Scotland one day left his attendants and ascended alone to an ancient ruined castle, which had been the original seat of the Stewart family; he remained there several hours, ruminating perhaps on human events and his own prospect of the throne. I do not know whether this anecdote be in books; I had it from a revered old gentleman of noble family in Scotland, who was fond of collecting anecdotes, and sagacious in judging of the evidence which supported them.

THE philosopher has no respect for mere rank, he pays every exterior respect to it; from regard to the good of society precedence is necessary, were it but in the pulling of a rope: in revolutions precedence and abilities always go together.

AND is it then really so difficult to govern well and happily? I do not believe it. I do not believe that the art of government is difficult,—I believe it easy and plain. Governors love to lose themselves in a labyrinth of statecraft, while there is a direct path just at hand; if ministers really wish the happiness of a people, I do not believe the people are so very unwilling to be pleased and gratified: a few artful and ambitious men will, it is true, be always at hand to inflame; but if there be no real cause of grievance they will not succeed, they cannot operate without something to operate upon, or if they do in deluding the multitude, it will be of little effect if all good and reasonable men

* Preserved in the manuscript room in the library of the College of Dublin.

* The name Anglified; others say Sir Richard Stewart.

set their faces against them. When are insurrections formidable? when thousands of moderate thinking men, who would not favour the excess of the multitude, and with it repressed, yet secretly offended at the state of things fall into apathy and indifference, retire from action, and though they love their country, feel it impossible to give warm and energetic support to administrations which in their opinion are ruining that country they love. Moderate and silent men, yet dissatisfied with the state of affairs, are the only persons whom administrations disregard and disgust by abuse, and the only persons whom they really ought to fear, for if they were cordial and energetic, unthinking and wicked violence could easily be repressed.

ANCIENT families command respect with the vulgar by the force of names; with the thinking man, where modern vice does not stare him in the face, from the idea that long acquaintance with polite life, superior education, and continued example from generation to generation must create superior manners, polish and modes of thinking.

EUGENIO preserved all the letters and memorandums recording the pleasant and interesting scenes of his life, expecting delight from the recollection in old age,—age and sickness arrived, and the recollection was but misery.

I AM a sincere Protestant, I know the errors of the Church of Rome, but what imports it to me whether a man calls himself Protestant or Papist if he violates every law of charity, humanity and christianity? I detest him equally.

HOW servile the imitations of modern poets: the ancient southerners praised July, the modern northerners do the same. July in the north of Europe is generally a cold wet month.

HOW

HOW must the great suffer in the estimation of the lower orders, when each survivor naturally or politically abuses his deceased friend whom he flattered living: the generous mind would never praise till it could no longer be benefited*.

THE great expect support from honest men of abilities without fortune; honest men will not contradict their principles nor gain support by basely renouncing them; but it is nonsense to suppose that men of sense will injure their present fortunes, and make enemies by active exertion without assurances of mutual support from the great.

FALSE delicacy has ruined the Whigs. When in office they do not haste to advance their friends; when out of office therefore they have no strength,—their adversaries have no such feelings.

I do not approve a debauchee, but has a murderer or a tyrant in his heart a right to abuse him!

AT what times is the mind most fertile of ideas, every man must answer for himself; I would say after a temperate dinner—alone—in the rapid whirl of a post-chaise—on a journey whose object was important.

SERVILE punishment must drown every noble sentiment; it fits the man for slavery—the woman for prostitution.

CAN the purchase of luxuries, or at least necessities, be justified? it is squandering the due of the poor—yes, but if not done, the artificer of luxuries would himself be a beggar, say the rich. *Sophisma patet.*

* Witness the fate of departed Viceroys and deceased Chief Judges.

THE

THE Irish character is much more like to the French in spirits, in levity, in inconstancy, in grandiloquence, I am sorry to say in cruelty, than to the English; the common people have not the English notions of fairness in combat, any number would fall upon one, and he perhaps down.

We accuse the French of want of cleanliness; some of their habits are shocking to us—some of ours are equally shocking to them; I cannot name them, but I doubt whether they have not in certain respects more good sense and real decency on their side.

MUST a man because he hates rebellion and cruelty, love oppression and cruelty? may he not detest both and their abettors?

THE misery of modern governments has been that they take it for granted that all mankind are rogues and villains, and proceed accordingly, instead of conciliating the wise and virtuous: if they court any it is the bad—for say they, the good will support us for their own sakes and because they love order; the consequence is that rogues and villains take advantage of their folly, and while they overturn order, seem to fools to confirm their position.

GENIUS, says Dr. Johnson, is an assemblage of great powers accidentally turned to some particular pursuit. What a paragon of a definition! the first part *verbiage*—the latter *irrelative*.

WHEN I censured Gibbon's style, I ought to have excepted his first volume.

CAN the misfortunes of the present reign (which every address, by the by, says is the most fortunate that ever was,) be entirely imputed to the perverseness of the people? it would be most strange; in

1758 and 1759, why were they fortunate, and why were they pleased and happy,—they were the same people.

THE Irish in the reign of Queen Elizabeth are represented as quite ignorant and barbarous. Read the letters of their chiefs to the Spaniards in the *Pacata Hibernia* and judge.

THE bully says he does not regard life; courage consists in exposing for good cause that which we do regard; Without love of life there can be no courage.

I AM now convinced, upon more observation, that not 200 words will be found in *Don Quixote* which are not clearly Latin.

IRELAND is accused of not having writers—why write where none read?

INFINITE mischief has been done to young men by the false representations of the infidelity of women by novelists and dramatists; one would think from them there was no female virtue, yet such pictures are permitted on the stage. Surely the instances of conjugal infidelity are comparatively few.

WHY are great men so often lost to marriage? from indolence; after the fatigue of the day to court fashionable hauteur and caprice becomes troublesome; yet on some fond breast every soul naturally relies, and seeks for conversation and society in the evening—hence these fatal errors.

WHEN Johnson imitated in rudeness certain ancient philosophers, he should have remembered Cicero's saying, *Magnis illi et divinis bonis hanc licentiam assequébantur,*

WHILE

WHILE the Irish ridiculously decry, the Scotch ridiculously over-praise each other. It is well told, that a wag praising an imaginary Scotchman who never existed, was answered by all his countrymen present, "*yes, we ken the sheeld weel, he deserves your commendation.*"

WHEN I hear of the victories of my country, I rejoice in them, because I love my country and delight in its glory, let who will be minister, though I laugh at those who claim credit for administrations for what is due only to national spirit; but if national spirit can do so much, how much more would unanimity and universal satisfaction attain? it was attained by Lord Chatham, therefore it is not impossible.

MEN who sit still with their hands before them and do no harm, and give no offence, generally get on in the progress of time better than those who struggle. Most men drown themselves by their own impatient struggles in the waves of life.

WHO are the men most praised? those who do neither good nor harm. The active exertions of virtue always make enemies. Apparent innocence, but real apathy and indifference to the good or ill of mankind often obtains character and credit, while designing men praise the character, that under shelter of the name, they may commit abuses with impunity.

NEW machinery, say political writers, occasions the employment of more hands,—true, after some time, but what is the famished artist to do in the mean time? the improved machinery of Yorkshire left numbers of persons in Suffolk and Essex bare-footed. *Ipse miserrima vidi.* One of the first duties of a government is to find employment for the people if the poor cannot get it for themselves.

THE moderns are ashamed of making prepared speeches,—the ancient

ents never thought of making any other: they never dreamt of the possibility, though a man might argue extempore, that he should extempore be able to beautify, or ornament, or arrange his argument to the most advantage; not that I commend servile preparation, nor have ever been guilty of it. No man that is tied down to a particular collocation of words, or formal succession of sentences, will speak well; but let him think well upon the subject and understand it, and in reflecting upon it, pithy expressions order and ornament will naturally occur; there is no harm in remembering them, or in having little topics or *diverticula* in case of absence or confusion; but let him be assured that this is not the order which he will ultimately pursue; the debate will take unexpected turns, his order, his expressions, his intended beauties will become absurd, and he must have quickness and presence of mind to alter his array of battle, *pro re nata*, or he will be laughed at.

WHOEVER seeks devotion will find it not in cathedral music, but in the prayers of some retired country church. Whoever courts melancholy will meet it not at pompous funerals, but wafted on the evening note of some village bell, sounding the knell of talents and virtue in those whose existence was scarce known to the world.

WHAT'S fame, a fancied life in others breath? What means Caesar but so many letters of the alphabet? are specious quibbles, but will never cure the living man of the desire of being remembered: no, let him ask all the peasants and artificers, and nine-tenths of the women of the world about any celebrated name, and cure himself by their ignorance and errors of the hope that even the greatest will live in more than the minds of a few reading men and vapulated school-boys.

HOW exquisite the strokes of Rosseau's pencil in describing the death of Julie: what are the tortures of sensibility when it surveys the
vestiment

vestment of a deceased friend? when it perhaps enjoys the little comforts or delicacies prepared by their affection, or when it happens on some real or fancied resemblance of their person.

WERE I a painter said the lion in the fable! Such is the treatment the female sex receives,—the men are generally the painters; they often represent the other sex weak, fretful, curious. I have known women superior in temper and understanding to almost any men I have seen, and in quick insight into character they greatly exceed us.

BY a ridiculous and fatal error, propagated by the French in their hatred to the priesthood *, it seems to be conceived of late that irreligion is essential to the love of liberty;—nothing can be more false, it may be necessary to licentiousness; but true religion, the firmest basis of virtue, is the firmest ally of genuine love of liberty.

NOTE TO PAGE 390.

SUCH trifling subjects as this amuse Oxford and Cambridge; every spire, every painted window, every College event is sung. The young men in Dublin are not inattentive to composition, but not in this way; even the second Centenary, from its foundation, 9th January, 1774, passed without a secular poem; a good secular sermon it had, though not at the exact period.

NOTE TO PAGE 304.

THE learned dogmatism of the *Pursuits of Literature* never will persuade the world that Leonora is not delightful. I shall lament the time when I am too old or too cynical to be pleased with agreeable trifles.

RIDICULE the test of truth! who more ridiculed than Grey? the parodies on his works are forgotten,—the poems survive; you laugh at the parodies on Alexander's feast—you do not the less admire the poem.

* For ever confounding religion with its ministers, who may be good or may be bad.

A P P E N D I X.

A LETTER TO A YOUNG GENTLEMAN.

I AM not surprised, my dear young friend, that you should be astonished to find so little to your purpose in the books of morality which you tell me you have perused; your object was to investigate the nature and kinds of those special duties, which as a man and a citizen, you are called on to perform. The great work in which you are to look for precepts of morality, and directions and guides of duty, is undoubtedly the holy scriptures; there and there only you will find a perfect system of pure morality, untainted and unmixed with those whims and errors which the passions and prejudices of uninspired ethical writers, eager for victory and heated with controversy, so often intermingle in human compositions. But you justly observe, that while the scriptures deliver the great and general rules which are the grand foundations of our religious and moral system, and from which the more particular ones may be deduced, they do not always deduce them themselves, nor enter into that minute detail which you seem to seek: you instance, with some reason, your difficulties with respect to compulsory oaths and promises made in error; and I am pleased with your noticing the observation of Lord Bacon, so relative to our present subject, "*Portionem de officiis specialibus & respectivis sparsim quidem tractatam, non autem in corpus aliquod scientiæ digestam reperimus;*" while he gives no encouragement to the attempt by asking "*Quis enim tanta fuerit vel perspicacia*

spicacia vel confidentia, ut de officiis peculiaribus & relativis, singulorum ordinum & conditionum, perite & ad virum disceptare & diffinire posset aut sustineat?

It has however been attempted by Cicero of old, and by Archdeacon Paley and Mr. Gisborne in our own time. The work of the ancient is amusingly delightful, but mixes with many excellent rules some gross and absurd, false and pretended principles of morals. To decide on the essays of the moderns, would be in me too presumptuous, but I recommend them to your diligent perusal, and you must judge for yourself.

With respect to the other part of your request, which is, to give you some little sketch of the nature of those controversies which you have dipt into, but tell me you do not well comprehend, it is almost impossible to do it within the compass of a letter, but I will try to convey to you some general ideas as briefly as I can.

Socrates is usually considered as the prince and leader of moral philosophers, as having first turned the attention of the philosophic world from curious speculations to the interests of common life, and appearing, as Cicero says of him, "*Philosophiam adduxisse ad vitam communem.*" Before his time moral precepts seem to have been delivered in proverbs, in apothegms or short and pithy sentences, in fables and allegories; though his mode was not directly didactic, and his instruction conveyed in the form of interrogation and confutation of error, and though he left no writings behind him, his wisdom was infinitely more systematic, regular and methodical than that of any of his predecessors*. He was followed

* Socrates left no writings behind him, nor did he offer any complete or regular system of Ethics, but he was called the father of moral philosophy because he first reduced his precepts to one steady basis, viz. that the principles of virtue were the laws of God, and that no man could depart from them with impunity.

Conscience

followed by Plato, whose fame, whose writings and whose principles are generally known; and Plato had two celebrated disciples, Aristotle and Xenocrates, the founders of the Peripatetick and old Academic sects. In the next generation lived Zeno, the author of the Stoic Discipline, Arcefilaus the founder of the Middle Academy *, and Epicurus of the sect which goes by his name.

The paradoxes of the Stoics, the scepticism of the Academics, and the voluptuous doctrines of the Epicureans are too well known to need any comment. About 150 years A. C. Carneades founded the new Academy, which did not, like the middle, say that all was uncertain, but only that we want discernment to distinguish truth from falsehood: Democritus and Protagoras denied all real distinction between virtue and vice.

As to the trifling of the Stoic telling you that all vices are equal, but that some are greater aberrations from duty than others †. Of the Epicurean by a play upon words interpreting away the position that pleasure is the only good, by saying that virtue alone can give pleasure; or of the Academic declaring every thing to be uncertain, yet contriving to act like other men by allowing that some things were more probable than others, you will laugh at it and not mispend your time on such idle attempts to obtain fame by quirks and riddles, while the bold impudence of the Pyrrhonic insulting your understanding will but excite your indignation.

THE two chief questions agitated by the ancients, and which alone

Conscience then or the moral sense approving of any action, was the criterion, according to him, by which it is known to be virtuous, and the will of God that which obliges men to perform it.

* About 300 years A. C.

† *plures numeros pratercunt.*

deserve your attention were, Wherein consists happiness? and What is virtue? On the first you will acquaint yourself with the six simple and complex opinions of the ancients philosophers as to the *summum bonum*, but will consider their disputes merely as curious when you recollect the true saying of Lord Bacon, that the Christian religion has put an end to all such controversies by shewing us that perfect happiness is to be hoped only in another life.

The latter is a question still agitated. Plato said in effect that the criterion of a virtuous action was its being approved by a moral sense*; Aristotle that its criterion was conformity to right, that is to the fitness of things; and Zeno and the Stoics who held that virtue was the sovereign good, and could make a man happy in the midst of torments, made its criterion to be conformity to nature, i. e. (as nature was their God,) to the divine will†.

Of this character were the controversies of the ancients. During the dark ages Ethics, like all other sciences, lay dormant: The revival of moral science was coeval with the revival of literature in Europe, but in England, Hobbes may be said to have occasioned its reviviscence: embittered by the horrors of a civil war, and taking his ideas of mankind from the black passions always upon such occasions prominent, chewing misanthropy in his poisoned cave, the philosopher of Malmesbury adopted the principles of Democritus and Protagoras, and held that the distinction between virtue and vice was merely arbitrary and depending on the laws of each state. Indignant at this horrid

* For as Plato held that virtue could not be taught, and was to be pursued for its own sake, it must of itself be good and the object of some sense or instinct.

† Warburton therefore says that Plato was the patron of the moral sense, Aristotle of essential differences, and Zeno of arbitrary will.
theory

theory, Cudworth and Cumberland opposed their mighty powers to the adversary of mankind; but Cumberland while in splendid colours he painted the public good as the great object of virtue, and conformity to it as its criterion, in his earnestness to oppugn the selfish principles of Hobbes, did not sufficiently guard and qualify his general positions: here then he has been with justice reprehended by a great and able coadjutor * in the cause of virtue, who has shewn the danger of such an indefinite principle in the breasts of frail mortals, if not controuled by the superiority of conscience, as the worst actions might so be justified by a pretended tendency to the public good, which in its full extent never can be visible but to the eye of God, and is therefore not to be pursued in opposition to the first dictates of morality. The rule then which Bp. Butler lays down is, *never to disobey the commands of justice for the sake of supposed expediency.*

Clark and Huthinson in order to oppose the false and dangerous theories of men like Hobbes, brightened up the armour of the ancients and rested, the first on understanding and the essential differences of things, the latter on feeling and the moral sense. Wollaston made virtue consist in conformity to truth; and the elegant and polished Shaftsbury in conformity to men's mutable ideas of beauty and order. Browne† has with success ridiculed these theories, has shewn that the criterions of virtue are confounded with the obligations to it, and ludicrously instanced, that to talk to *a post* would be neither conformable to the fitness of things, to truth, or to decorum, and yet would not be vicious; production of the general good is his criterion, and regard to private happiness his foundation of obligation.

Now, my dear friend, do not your own feelings tell you how unne-

* Bishop Butler.

† Commonly called *estimate* Browne.

cessary all these learned controversies have been; consult that approving or disapproving principle in your own breast, whether it be called *moral sense, moral instinct or conscience* * which will tell you whether an action be right or wrong; you will think sometimes it does not—I will tell you why; because you suffer its voice to be deafened by the clamour of violent passions, or confused by the subtle whispers of your own selfish wishes; but believe me, if you will really and fairly listen to it without any secret wish to misinterpret its language or distort its positions to favour your own perverse inclinations it never will set you wrong; and even when you have done all you can to deafen it, and have wrested your mind into a persuasion that you are doing right, you will find a certain damp and heaviness at the heart—a certain clog upon your motions—a pull which you may be sure is that of conscience, however you may have weakened or relaxed the string.

If however you must have a description or standard of virtue, for I would not have you look for pithy and quaint *definitions* made to please the ear, search for it in Bishop Butler's essay on the subject; "It is that, says he, which all ages and all countries have made profession of in public; which every man puts on the shew off; and which the fundamental laws of all states endeavour to enforce, viz. justice, veracity, and regard to common good."

Plain and easy then as it is to know whether an action be virtuous or vicious by referring to conscience and the holy scriptures, great and almost complete as has been the agreement among moral writers as to the *particular actions* which are virtuous or vicious, I will trouble you no more with their abstract controversies on the subject of virtue, but

* I prefer the term *conscience*, because that does not exclude the operation of reason, nor suppose the discovery intuitive, however quick and rapid it may be.

touch upon another celebrated one, usually supposed peculiar to the moderns, which will almost make you smile, I mean that of *the foundation of obligations*.

Had you ever any doubt that you ought to do what is right? or did you ever hear any man in conversation say, or any book lay it down, that there was any doubt upon the subject? certainly not! yet strange to tell, most of the great men who are called Ethical writers have spent half their time in arguing *why* a man is obliged to do what is right? or in other words, what is the foundation of obligation?

The most general doctrine, and that usually adopted by the German Civilians is, that this obligation arises from the consideration of the Deity as a superior with due authority enjoining right—forbidding wrong. Dr. Clarke derives it from the essential and immutable difference between virtue and vice; Mr. Hutchinson from a certain natural sentiment or feeling somewhat analogous to those of the body; Butler from the governing principle of conscience; Hume from the consideration of the consequences of vitious actions; Smith from what he calls sympathy; and to every one of these opinions subtle and ingenious objections have been started, which there is no room to discuss in a letter.

My dear young friend, if you have a mind to amuse yourself with the subtle exertions of ability made by great men, peruse these learned controversies, but do not think them essential to your morality: while all writers agree that we ought to pursue virtue, and almost coincide in their opinions even as to particular actions; while you have the aid of your own internal conscience and the assistance of books upon special duties which you may consult, without entirely yielding to them your own good understanding upon every particular point; but above all, while you have the holy scriptures for your guide, you need not be very anxious about reading or understanding the subtilties of men.

E R R A T A.

Page 196, in the note, first line, for *former* read *in the former*.

———— note, last line but two, for *spacious* read *specious*.

———— 199, line 6, for *shifting* read *siffling*.

———— last line, for *flavour* read *flavor*.

———— 206, in the note, after the words *70 years* insert *ago*.

———— 230, line 10, for the man of mode read *from the man of mode*.

———— 232, line 1st, for *the* little read *this* little.

———— 251, in the note, *inconsistancy* read *inconsistency*.

———— 270, last line, *οὐτ* read *οὐτ*.

———— 294, last line, for *σῶσαι* read *ῥῶσαι*.

———— 301, the reference to the note, should have been at line 5. In the note for *inceros* read *incertos*.

———— 303, *dreams* should be in Italic. Last line, read *his* found for *he*.

———— 320, line 8, insert *only* after regarding.

———— 321, line 1st, for *primative* read *primitive*.

———— 341, line 7, for *secondly* read *secondary*.

———— 370, line 10, insert the comma after the word *turn*.

———— 376, after the words *other side* insert *cried*.

———— 383, last line but two, for *comparifons* read *companions*.

———— 389, last line but two, no comma after *exutus*.

———— 391, for *apud Cantab.* read *Cami ripis*.

———— 3, Notes, for *poilosopher* read *philosopher*.

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017

LIBRARY OF THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017

LIBRARY OF THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017

LIBRARY OF THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017

LIBRARY OF THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017

LIBRARY OF THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK 10017